MISRULE OF THE NIZAM &C.

i) "हैद्राबाद संस्थानांत हिंदूंची दुर्दशा".

प्रकाशक- [illegible]. ह. कुलकर्णी.

ii) Misrule of the Nizam.

Ed. D. Raghvendra Ra

हैद्राबाद संस्थानांत
हिंदूंची दुर्दशा

Plight of Hindus in the Hyderabad State.

95549

प्रकाशकः—
गो. ह. कुळकर्णी

किंमत चार आणे.

पुस्तक मिळण्याचें ठिकाणः— दि इंटरन्याशनल बुक सर्व्हिस
बुकसेलर्स, पब्लिशर्स, न्यूज एजंटस्, पुणें नं. ४.
Poona No. 4.

समर्पण

हैद्राबाद संस्थानच्या
राजकीय, सामाजिक, धार्मिक व शैक्षणिक इ०
सुधारणांचे आद्य पुरस्कर्ते व पुढारी
कै० ना. न्या. पंडित **केशवराव**, हायकोर्ट जज्ज,
ज्यांचे दातृत्व, स्वार्थत्याग, दया, क्षमा, शांति हे गुण
व
लोकसेवेबद्दलचे अहर्निश परिश्रम सर्व श्रुत आहेत;
ज्यांचे ता. २१ मे, १९३२ इ. रोजीं
पुणें येथें आकस्मिक निधन झालें,
त्यांच्या चिरस्मृतीची अत्यल्प
सेवा म्हणून
सादर समर्पण.

प्रकाशक.

हैद्राबाद संस्थानांतील हिंदू प्रजेचीं धार्मिक गाऱ्हाणीं.

निजाम इलाख्यांतील हिंदू प्रजेच्या धार्मिक हक्कांवर ज्या सरकारी वटहुकुमान्वयें नियंत्रण घालण्यांत आलें आहे, त्यांपैकीं कांहीं हुकूम ह्या पत्रकांत प्रसिद्ध करण्यांत येत आहेत. त्यांवरून हिंदू प्रजेला आपले धार्मिक उत्सव व सण यथोचित थाटमाटानें साजरे करण्याचा जो नैसर्गिक हक्क आहे त्यावर कसे निर्बंध घालण्यांत आले आहेत हें दिसून येईल. वस्तुतः धार्मिक विधी अनिर्बंधपणें पार पडणें अशक्य होईल अशा रीतीनें आपल्या प्रजेच्या जन्मसिद्ध धार्मिक हक्कांत ढवळाढवळ करण्याचा कोणत्याहि सरकारला हक्क पोंहचत नाहीं. परंतु सरकारनें उदारपणें बहाल केलेल्या हक्कांशिवाय स्वतंत्र व जन्मसिद्ध असे कांहीं हक्क असूं शकतात याची जाणीवच सदरहू हुकूम प्रसिद्ध करणाऱ्यांना नव्हती असें दिसतें.

हुकूम नं. १ हा मोहरमाचे वेळीं दसरा आला असतां काय करावें याविषयीं प्रसिद्ध करण्यांत आला होता. हिंदूंनीं दसऱ्याचा सण वाद्यें न वाजवितां, इतकेंच नव्हे तर आनंदसूचक अशी कोणतीही वस्तु न वापरतां पाळावा आणि सीमोल्लंघनासही बाजा न वाजवितां (सुतक्याप्रमाणें !) जावें, असें ह्या हुकुमांत फर्माविण्यांत आलें आहे. दसऱ्याच्या दिवशीं बऱ्याच ठिकाणीं झेंडे उभारण्याचा सांप्रदाय आहे परंतु हा विधि मोहरमाच्या १५ व्या तारखेस म्हणजे मुसलमानांचा सण संपल्यानंतर करावा असेंही ह्या हुकुमांत जाहीर करण्यांत आलें आहे. मोहरम हा मुसलमानांचा सुतकी सण आहे, तेव्हां त्याच्याकरितां हिंदूंनीं आपला आनंदाचा सणहि सुतक्याप्रमाणें पाळावा असा हुकूम देण्यांत हिंदूंच्या मनोवृत्तींची पर्वा न करितां मुसलमानांच्या भावनांविषयीं आदर दाखवावा हा हेतु स्पष्ट दिसतो. स्वतःचे धार्मिक विधि पाळतांना इतर धर्मीयांच्या भावनांकडे लक्ष देऊं नये असें कोणीहि म्हणत नाहीं. परंतु याचा अर्थ असा नाहीं कीं, हिंदूंनींच आपले सण पुढें ढकलावेत व आपल्या भावना बाजूस ठेवून मुसलमानांपुढें नमतें घ्यावें.

हुकूम नं. २ मध्यें असें फर्माविण्यांत आलें आहे कीं, कोणताहि नवा धार्मिक उत्सव धर्मखात्याची अगाऊ परवानगी घेतल्यावांचून सार्वजनिक ठिकाणीं साजरा करण्यांत येऊं नये. मिरवणूक हें उत्सवाचें एक महत्त्वाचें अंग आहे; परंतु धार्मिक मिरवणुकी ह्या हुकुमाच्या कक्षेंत येत असल्यामुळें जिल्ह्याधिकाऱ्यांकडून त्यांना बंदी करण्यांत ह्या हुकूमाचा सर्रास उपयोग करण्यांत येतो. वस्तुतः सार्वजनिक रस्त्या-

वरून मिरवणूक काढण्याचा हक्क ब्रिटिश हिंदुस्थानांतील हायकोर्टानीं व खुद्द प्रिव्ही कौन्सिलनेंही मान्य केला आहे परंतु हा सर्वमान्य हक्क सदरहू हुकुमानें धाब्यावर बसविण्यांत आला आहे. ५२ इंडियन अपील्स (पृ. ६१) मध्यें प्रिव्ही कौन्सिलनें असा निर्णय दिला आहे कीं, " सार्वजनिक रस्त्यावरून योग्य लवाजम्यासह मिरवणूक काढण्याचा एक हक्क आहे, व त्या रस्त्यावरून जाणाऱ्या इतर लोकांच्या मार्गांत अडथळा होणार नाहीं, अशा बेतानें तो कोणत्याहि धर्माच्या लोकांस बजावतां येतो. मात्र सार्वजनिक शांततेचा भंग होऊं नये, किंवा रस्ता पूर्णपणें अडवला जाऊं नये, म्हणून मॅजिस्ट्रेट ज्या सूचना करील, त्यांची अंमलबजावणी होणें अवश्य आहे. " ऑल-इंडिया रिपोर्टर १९३१ अलाहाबाद मध्यें पृ. ४३१ वर प्रसिद्ध झालेल्या निकालांत न्या. सुलेमान म्हणतात, " सार्वजनिक रस्त्यावरून योग्य लवाजम्यासह धार्मिक मिरवणूक काढण्याचा प्रत्येक समाजास हक्क आहे. हा हक्क जन्मसिद्ध असून तो रूढीवर किंवा पूर्वापार वहिवाटविर अवलंबून नाहीं. अशी मिरवणूक अगदीं नवी असली तरी तिला कायदेशिर हक्कांचा पाठिंबा आहे. हा हक्क कोणत्याही वहिवाटीवर अवलंबून नसून स्वतंत्र असल्यामुळें, कित्येक वर्षें त्याची अंमलबजावणी झाली नाहीं ह्या सबबीवर तो नाहींसा होऊं शकत नाहीं. " सदरहू विद्वान् न्यायमूर्तींनीं त्याच निकालांत पुढें असें म्हटलें आहे कीं, " सार्वजनिक रस्त्यावरील मशीदींत किंवा मंदिरांत प्रार्थना अथवा पूजा करणाऱ्या लोकांना आपल्या प्रार्थनेंत किंवा पूजेंत व्यत्यय येतो या सबबीवर मशीदी किंवा देवळांपुढून जाणाऱ्या मिरवणुकींतील वाद्यें बंद करण्यास भाग पाडतां येणार नाहीं. धार्मिक किंवा इतर वाद्यांनीं एखाद्या धर्माच्या लोकांचीं मनें दुखविलीं जातात ह्या सबबीवर त्यांना मनाई करतां येणार नाहीं. मिरवणुकींतील वाद्यांनीं जशीं एका समाजाचीं मनें दुखविलीं जाण्याचा संभव आहे, तशींच वाद्यें बंद केल्यानें मिरवणुकींतील लोकांचीं मनें दुखविलीं जाण्याचा संभव आहे, त्यामुळें वाद्यें बंद करविण्याचा हक्क कोणासहि पोहोंचूं शकत नाहीं. " न्या. सुलेमान ह्यांनीं हुकूम नं.२-३-४ मधील तत्त्वें उत्तम रीतीनें सदरहू निकालांत खोडून काढलीं आहेत.

हुकूम नं. ३ व ४ मध्यें मशीदीपासून ३०० पावलांच्या आंत वाद्यें वाजविण्यास मनाई करण्यांत आली आहे. ही मनाई केवळ नमाजाच्या वेळेपुरतीच नसून नेहमींकरतां आहे ही त्यांत विशेष लक्षांत ठेवण्यासारखी गोष्ट आहे. ऑल इंडिया रिपोर्टर १९३० मद्रास पृ. ७०१ मध्यें असें ठरविण्यांत आलें आहे कीं, हिंदूंना वाद्यासह मिरवणूक काढण्याचा हक्क आहे,मात्र मिरवणुकीच्या योगानें सार्वजनिक रस्त्यावरील इतर लोकांस व्यत्यय येणार नाहीं अशी खबरदारी घेतली गेली पाहिजे व मॅजिस्ट्रेटनें कांहीं कायदेशीर सूचना दिल्या असल्यास त्यांची अंमलबजावणी केली पाहिजे. ऑल इंडिया रिपोर्टर १९३१ अलाहाबाद पृ. ६७४ मध्यें असा निर्णय दिला आहे कीं, सार्वजनिक रस्त्यावरून धार्मिक व सामाजिक मिरवणूक काढण्याचा व मशिदींसमोरून जातां-

नाहि वाद्यें वाजविण्याचा हिंदुसमाजास हक्क आहे. त्याचप्रमाणें ठाकुरद्वारामध्यें वाद्यांसह भजन पूजन करण्याचा हक्क आहे. अर्थात् ह्या दोन्ही बाबतींत पोलिस अधिकाऱ्यानें किंवा मॅजिस्ट्रेटनें १४४ कलमाप्रमाणें किंवा दुसऱ्या एखाद्या कायद्याप्रमाणें जे हुकूम दिले असतील त्यांची अंमलबजावणी होणें अवश्य आहे.

धार्मिक पूजनविधीसंबंधानें ह्या निकालांत जीं तत्त्वें मान्य करण्यांत आलीं आहेत तीं थोडक्यांत पुढीलप्रमाणें आहेतः—

(१) प्रत्येकास पूजन करण्याचा हक्क आहे.

(२) हा हक्क वहिवाटीवर अवलंबून नाहीं.

(३) हा हक्क अनियंत्रित नसून दुसऱ्यांच्या हक्कांनीं मर्यादित आहे.

(४) सरकारी अधिकाऱ्यांना आपल्या कायदेशीर हुकुमांनीं ह्या हक्कावर निर्बंध घालतां येतात. हे निर्बंध क्रि. प्रो. कोडच्या १४४ किंवा १३३ कलमाप्रमाणें अथवा पोलिस ॲक्टाच्या ३० व्या कलमाप्रमाणें घालतां येतील.

(५) दिवाणी कोर्टांना खासगी किंवा सार्वजनिक (Nuisance) च्या सबबीवर ह्या हक्कावर निर्बंध घालतां येत नाहीं.

मॅजिस्ट्रेट किंवा पोलिस अधिकाऱ्यांना सार्वजनिक शांततेच्या रक्षणाकरितां प्रासंगिक हुकूम देण्याचा अधिकार आहे असें वरील निकालावरून दिसून येतें; परंतु सरकारच्या परवानगीवांचून सार्वजनिक रस्त्यावरून कोणतीहि मिरवणूक काढण्यांत येऊं नये, असा सर्वसामान्य हुकूम काढणें म्हणजे प्रजेच्या जन्मसिद्ध हक्कांची पायमल्ली करून त्यांच्या मार्गांत विनाकारण व्यत्यय उत्पन्न करण्यासारखें आणि समाजासमाजांत भेदभाव उत्पन्न करण्यास अधिकाऱ्यांच्या हातीं एक साधन देण्यासारखें आहे.

सर्क्युलर नं. ५ मध्यें असा विचित्र हुकूम देण्यांत आला आहे कीं, हैद्राबाद शहरांत किंवा ज्या ठिकाणीं मुसलमानांची वस्ती जास्त असेल अशा ठिकाणीं जुन्या देवळांची दुरुस्ती किंवा वाढ करण्यांत येऊं नये. दुसरीकडे मशीदींना सरकारी मदत देण्याबाबत जीं सर्क्युलरें दिलीं आहेत त्यांची ह्या सर्क्युलरशीं तुलना केली असतां सरकारचें धोरण ह्या बाबतींत कोणत्याही राजकारणाच्या अथवा न्यायाच्या तत्त्वावर अवलंबून आहे असें म्हणतां येत नाहीं. सरकारी पैशाचा विनियोग मशीदी बांधण्याकडे व त्यांच्या डागडुजीकडे करण्यांत यावा, परंतु संस्थानांतील हिंदूंची संख्या शेंकडा ८५ असतां त्यांना मात्र ह्या सवलती कां देण्यांत येऊं नयेत हें समजणें कठीण आहे. ह्याशिवाय ह्या सर्क्युलरमध्यें असेंही फर्माविण्यांत आलें आहे कीं, खासगी व्यक्तीनें देखील स्वतःच्या खर्चानें देवळांची दुरुस्ती करूं नये. सदरहु हुकूम कोणत्या

तत्त्वांवर काढण्यांत आले आहेत व त्यांचा किती घातुक परिणाम होत असेल ह्याचा विचार वाचकांनींच करावा.

सक्युंलर नं. ६ ची मूलभूत कल्पना अशी आहे कीं, हैद्राबाद संस्थान हें इस्लामी संस्थान आहे आणि म्हणून मुसलमानांविषयीं आणि त्यांच्या धर्मांविषयीं सहानुभूति दाखविणें ह्या संस्थानचें कर्तव्य आहे. मुसलमानांच्या धार्मिक प्रगती-करितां प्रयत्न करण्यांत येऊं नयेत असें आम्ही म्हणत नाहीं परंतु कोणतेंही सरकार एका विशिष्ट धर्माचें असतें ह्या कल्पनेचाच आम्ही जोरानें निषेध करितों. सरकारनें सर्व समाजांविषयीं आपलें कर्तव्य सारख्याच प्रमाणावर बजाविलें पाहिजे. एका समाजास वरिष्ठ किंवा दुसऱ्यास कनिष्ठ ठरविणें हा जात्यभिमान आहे, व ह्यापासून सरकारनें अलिप्त राहिलें पाहिजे.

सक्युंलर नं. ७ हें नुकेंच निघालें असून त्यांत धार्मिक उत्सवांविषयीं आणि मिरवणुकींविषयीं नियम देण्यांत आले आहेत. ह्या नियमाप्रमाणें मिरवणुकीपूर्वी दहा दिवस जिल्ह्यांत तहसीलदारांकडे आणि हैद्राबाद शहरांत कोतवाल साहेबांकडे सूचना दिली पाहिजे, त्यामुळें खेड्यांपाड्यांतील लोकांना वाटेल त्या अंतरावरून तालुक्याच्य गांवीं धांव घ्यावी लागते. ह्या त्रासाशिवाय रयतेच्या मूलभूत हक्कांवरच ह्या हुकुमानें धाव घातला असून, सुधारलेल्या देशांतील वरिष्ठ न्यायकोर्टांनीं ठरविलेलीं तत्त्वें पूर्णपणें दृष्टीआड करण्यांत आलीं आहेत. ह्या नियमाप्रमाणें मिरवणुकीची परवानगी देण्यापूर्वी बेजबाबदार आक्षेपकांना आपले आक्षेप पुढें मांडण्याविषयीं संधि देण्यांत येते, आणि आक्षेपाचें साधन इतकें जबरदस्त आहे कीं, त्यानें मिरवणूक बंद झालीच पाहिजे. कारण आक्षेपित मिरवणुकींना बाबे हुकूमतची परवानगी घ्यावी लागते व तत्पूर्वी अनेक टप्प्यांतून हें प्रकरण जाणें भाग असल्यामुळें त्याला बराच कालावधि लागतो आणि त्यांत मिरवणुकीचा व उत्सवांचा जो हेतु असतो तोच निष्फळ होतो. शिवाय उत्सव जुना आहे कीं नवा आहे हें ठरविण्याची कसोटीहि मोठी चमत्कारिक व अनिश्चित आहे. सारांश, ह्या नियमांनीं रयतेच्या धार्मिक हक्कांत विनाकारण ढवळाढवळ केली जाऊन खोडसाळपणास चांगलेंच प्रोत्साहन मिळतें.

प्रजेच्या धार्मिक हक्कांवर नियंत्रण घालणारे इतरहि कांहीं हुकूम आहेत परंतु स्थलाभावीं ते येथें देतां येत नाहींत. ह्या सर्व हुकुमांचा किती विघातक परिणाम होत असेल आणि हिंदूंना किती अडचणी सोसाव्या लागत असतील ह्याची वाचकांना सहज कल्पना येऊं शकेल. सरकारी अधिकारी हे बव्हंशीं मुसलमान असल्यामुळें त्यांना मुसलमानांच्या मिरवणुकी व उत्सवासंबंधीं साहजिकच आपलेपणा वाटतो व त्यांच्या मार्गांत कधीं व्यत्यय येत नाहीं परंतु हिंदूंना मात्र हे नियम अत्यंत जाचक होतात. ह्या हुकुमांचा बहुतेक वेळां हिंदूंना विघातक असा अर्थ लावून त्यांच्या उत्सवास व

मिरवणुकीस बंदी करण्यांत येते किंवा निदान कांहीं काळ तरी व्यत्यय उत्पन्न करण्यांत येतो अशी हिंदूसमाजाची सार्वत्रिक तक्रार आहे.

कांहीं ठिकाणीं तर एका ठराविक रस्त्यानें मिरवणूक नेण्याची वहिवाट सिद्ध होऊन वरिष्ठ अधिकाऱ्यांनीं मंजुरी दिली असतांही स्थानिक अधिकाऱ्यांनीं कोणत्या-तरी सबबीवर अंमलबजावणींत टाळाटाळ केल्याचीं आणि गुंडगिरीला आळा न घालतां, कायदेशीर रीतीनें वागणाऱ्या लोकांच्या धार्मिक हक्कांचें रक्षण करण्याचे कामीं खबरदारी न घेतल्याचीं वाटेल तितकीं उदाहरणें आहेत. गुलबुर्गा येथील सात वर्षांपूर्वीं शरणबसप्पाच्या देवळासंबंधीं उपस्थित झालेला झगडा, त्याचप्रमाणें पैठण, परभणी, नांदेड, कळमनुरी, पालिम, बासर, बीड, बिदर, औंढा इत्यादि अनेक ठिकाणीं गणपतीच्या मिरवणुकीबद्दल व दिंडीबद्दल जीं प्रकरणें उपस्थित झालीं त्यांचा ह्यासंबंधीं उदाहरणें म्हणून उल्लेख करतां येईल.

पुष्कळ ठिकाणीं हिंदू देवतांच्या मूर्ति फोडल्या व छिन्नभिन्न केल्या गेल्या तरी गुन्हेगारांना शिक्षा देण्याचे कामीं कसोशीनें कोणतेही प्रयत्न करण्यांत आले नाहींत. स्थानिक वर्तमानपत्रें वाचणाऱ्या वाचकांना ह्या विधानाची सत्यता सिद्ध करून दाखविण्याचें कारण नाहीं. ह्या बाबतींत बीड, औंढा, उदगीर, अष्टी, देवनी, गंगाखेड आणि इतर बरींच उदाहरणें दाखवितां येतील.

ज्या ठिकाणीं मशिदी बांधण्याबाबत हिंदूकडून योग्य असे आक्षेप घेण्यांत आले होते, त्या ठिकाणींही मशीदी बांधण्यांत आल्या, उलटपक्षीं हिंदूंच्या देवळांची डागडुजी व वाढ करण्यास कांहीं तरी क्षुल्लक व असमर्थनीय कारणांनीं नकार देण्यांत आला. ह्या बाबतींत बीड, उदगीर, अष्टी, अटनूर, भाईमांडवा, इ. ठिकाणचीं उदाहरणें उल्लेखनीय आहेत.

इस्लामी धर्माच्या प्रचारकांना सरकारी अधिकाऱ्यांकडूनच नव्हे तर सुद्धां सरकारी तिजोरींतूनहि मदत करण्यांत येते. उलटपक्षीं हिंदुधर्मप्रचारकांना मात्र आपल्या प्रचारकार्यास कायदेशीर स्वातंत्र्य नाकारण्यांत येतें, इतकेंच नव्हे तर त्यांचा छळ करण्यांत येतो असें अनेक उदाहरणांवरून दाखवितां येण्यासारखें आहे.

सर्क्युलर नं. १

(सर्क्युलर नं. ३ ता. १३ आबान १३२६)

सरकारआलीचे आज्ञेवरून:-

ह्या वर्षीं दसरा मोहरममध्यें येत असल्यामुळें पुढीलप्रमाणें व्यवस्था करण्यांत येत आहे, त्याप्रमाणें प्रत्येकानें अंमल करणें भाग आहे.

(१) हैद्राबाद शहर व जिल्ह्यांतील सर्व हिंदूंनीं कोणतींहि वाद्यें न वाजवितां पूजा करावी.

(२) ज्यांना सीमोल्लंघनासाठीं बागेंत जावयाचें असेल त्यांनीं कोणतींही वाद्यें किंवा आनंदर्शक साधनें बरोबर न घेतां बागेंत जाऊन पूजा करावी.

(३) बदकम्मा (देवि) घेऊन बाहेर निघूं नये आणि हिंदूंनीं आपल्या घरांतील लहान लहान देवालयांतही वाद्यें वाजवूं नयेत.

(४) ज्या मोठमोठ्या व खास देवळांच्याभोंवतीं उंच भिंती असतील त्यांत साध्या वाद्यांसह हिंदूंना पूजा करतां येईल. पण देवळाच्याबाहेर त्यांनीं मुळींच निघतां कामा नये. मुसलमानांनीं देवळांतील पूजेंत व्यत्यय आणूं नये. हा अपवाद हिंदूंच्या घरगुती लहान देवळांना लागूं नाहीं अर्थात् अशा देवळांत पूजेच्या वेळीं त्यांनीं वाद्यें वाजवितां कामा नये.

(५) दसऱ्याचे झेंडे १५ मोहरमला उभारावे व त्यासंबंधीं पूजा व बलिदान इ. विधिहि त्याच तारखेस (१५ मोहरमला) करण्यांत यावे.

जो कोणी, मग तो हिंदू असो किंवा मुसलमान, याविरुद्ध वागेल त्यावर खटला करण्यांत येईल. पोलिसांनीं ह्या कायद्याची अंमलबजावणी करावी आणि त्यांत कोणत्याही प्रकारचा अतिरेक किंवा जुलूम न होईल अशी खबरदारी घ्यावी. पायगा इस्टेटस्, जाहागीरदार वगैरेंनीं आपापल्या हद्दींत हे नियम पाळावेत.

सर्क्युलर नं. २

(सर्क्युलर नं. ४ बाबत् सन १३२९ फ.)

हुकूम

जर कोणास एखादा धार्मिक उत्सव नव्यानें सुरूं करण्याची अथवा कांहीं काळापासून बंद असलेला उत्सव पुन्हां सुरूं करण्याची इच्छा असेल अथवा कोण्या मनुष्यास किंवा समाजास सार्वजनिक ठिकाणीं एखादा सार्वजनिक धार्मिक विधि करावयाची इच्छा असेल आणि अशा उत्सवामुळें आणि धार्मिक विधीमुळें दुसऱ्या समाजाचीं मनें दुखविलीं जाण्याचा संभव असेल अथवा सार्वजनिक शांततेचा भंग होण्याचा किंवा सार्वजनिक आरोग्यावर दुष्परिणाम होण्याचा संभव असेल तर धर्मखात्याच्या अधिकाऱ्यांमार्फत होम-सेक्रेटरीची परवानगी मिळेपर्यंत वरील उत्सवास किंवा धार्मिक विधीस बंदी करण्यांत येईल. होम-सेक्रेटरीचा ठराव नं. २१/७ ता० १२ मेहेर १३४० फ. अन्वयें धर्मखात्याचा अधिकारी ह्याचा अर्थ हैद्राबाद

शहरांत "नाझम-उमूर मजहबी" (धर्मखात्याचे मुख्य अधिकारी) आणि जिल्ह्यांत सुभेदार, तालुकदार व तहसीलदार हे होत. हैद्राबादेंत असा अर्ज धर्म खात्याच्या मुख्य अधिकाऱ्यामार्फत यावा लागेल आणि जिल्ह्यांत तो क्रमानें तहसिलदार, तालुकदार व सुभेदार ह्यांचे मार्फत धर्मखात्याच्या मुख्य अधिकाऱ्याकडे जाऊन मग बाबे-हुकूमत पुढें सादर करण्यांत येईल. ज्या धार्मिक खात्याच्या अधिकाऱ्यासमोर अर्ज दिला जाईल त्यानें आक्षेपकांचे लेखी आक्षेप घेऊन त्यावर स्वतःचें मत लिहून तो अर्ज क्रमानुसार वरिष्ठ अधिकाऱ्याकडे पाठविणें भाग आहे. वरिष्ठ अधिकाऱ्यांनींहि आपलीं मतें लिहून बाबे-हुकूमतच्या हुकुमाकरितां पाठवावा. जर तालुकदार किंवा सुभेदार ह्यांचा कनिष्ठ अधिकाऱ्यांशीं मतभेद असेल आणि एका किंवा अधिक पक्षांविषयीं पुन्हा चौकशी होणें अवश्य आहे असें त्यांचें मत असेल तर त्याप्रमाणें त्यांनीं चौकशी करून आपलीं मतें द्यावीं. हीं मतें बाबे-हुकूमत पुढें सादर करण्यापूर्वी एखाद्या पक्षाचें म्हणणें ऐकून घेण्याचा आणि पोलिस व मेडिकल खात्याचीं मतें मागविण्याचा आणि त्यावर स्वतःचें मत देण्याचाहि होम-सेक्रेटरीस अधिकार राहील. बाबे-हुकूमतनें सादर केलेल्या हुकुमांची सूचना पोलिस व मेडिकल खात्यास अवश्य ती व्यवस्था करतां यावी ह्या हेतूनें ताबडतोब देण्यांत येईल.

सर्क्युलर नं. २

फौजदारी सर्क्युलर नं. ३ ता. २५ बहमन १२९५ फसलीच्या सोबत दिलेल्या यादींतील १२ व्या कलमाप्रमाणें मशीदीसमोर वाद्यें वाजविण्यास मनाई करण्यांत आली आणि तसें करणें एक गुन्हा ठरविण्यांत आला. १३०६ च्या जाहिरपत्रकानें त्या हुकुमाची पूर्णपणें अंमलबजावणी करण्यास व जो कोणी ह्या हुकूम पाळणार नाहीं, त्यावर खटला भरण्यास पोलिस अधिकाऱ्यांना हुकूम देण्यांत आला आहे.

न्यायखात्याच्या कित्येक सन्माननीय अधिकाऱ्यांनीं व हैद्राबादेंतील कित्येक गृहस्थांनीं अशी लेखी तक्रार केली आहे कीं, मशीदीसमोर वाद्यें इतक्या जोरानें वाजविण्यांत येतात कीं यानें मानहानीशिवाय प्रार्थनेंतही व्यत्यय येतो व अशा वेळीं इमामची प्रार्थना व वाचन अनुयायांच्या कानांपर्यंत पोहोंचूं शकत नाहीं. धर्मखात्याच्या नाझमसाहेबांनीं त्या तक्रारीकडे सरकारचें लक्ष वेधलें आहे. प्रत्येकाच्या धार्मिक हक्काचें संरक्षण करणें हें सरकारचें काम आहे शिवाय मशीदीसमोर वाद्यें बंद ठेवण्याची जुनी वहिवाट आहे. तेव्हां ह्या हुकुमावरून असें जाहिर करण्यांत येत आहे कीं, मशिदीसमोर कोणत्याही प्रकारचीं वाद्यें वाजविण्यांत येऊं नयेत. मशीदीसमोर आल्याबरोबर वाद्यें बंद करण्यांत यावीं. जो कोणी ह्या हुकूम पाळणार नाहीं तो फौजदारी सर्क्युलर नं. ३ ता. २५ बहमन १२९५ फ. च्या यादींतील १२ व्या

कलमाप्रमाणें अपराधी होईल. ह्या हुकुमाची पूर्णपणें अंमलबजावणी होईल आणि कोणीही त्या विरुद्ध वागणार नाहीं. या बद्दल पोलिस अधिकाऱ्यांनीं खबरदारी घ्यावी. जो कोणी ह्याविरुद्ध वागेल त्यावर तावडतोब खटला भरण्यांत येईल.

अव्वल मदतगार मोतमद
अदालत

सर्क्युलर नं. ४

नाजम आणि मोतमद धर्मखातें ह्यांचें जाहीरपत्रक.

(नं. ४१४ ता. २८ आजुर १३१० फसली).

नबाब मदारूलमहाम बहादुर ह्यांच्या हुकुमावरून ह्या ऑफिसच्या सूचनेवरून मशीदीसमोर वाद्यें वाजविण्यासंबंधींचा मनाई हुकूम होम सेक्रेटरींनीं ह्या पूर्वींच प्रसिद्ध केला होता परंतु त्या संबंधीं वसूल झालेल्या तक्रारींवरून असें दिसतें कीं, त्या हुकुमाची अंमलबजावणी करण्यांत येत नाहीं व त्यामुळें पुष्कळ वेळां शांतताभंग व दंगा होतो करितां ह्या हुकुमान्वयें सरकारआलीच्या सर्व प्रजाजनांस कळविण्यांत येत आहे कीं, मशीदीपासून ३०० पावलांच्या आंत कोणत्याही प्रकारचें वाद्य वाजविण्यांत येऊं नये. जो कोणी ह्याविरुद्ध वर्तन करील त्यास गश्ती निशाण ३ ता. २५ बहमन सन १२९५ फ. सह देण्यांत आलेल्या यादींतिल १२ व्या कलमाखालीं खटला करण्यांत येईल. शिवाय मशीदीसमोर वाद्यें वाजविणें हा गुन्हा ठरविण्यांत आला असल्यामुळें सदरहू हुकूम मोडणारास १०० रु. दंडाची शिक्षा देण्यांत येईल.

नाजम धर्मखातें.

सर्क्युलर नं. ५.

जाहीर पत्रक.

निजाम सरकारचें गॅझेट भाग १ ला. पृ. ६१६
ता. २४ शहेरेवर १३०८ फसली.
धर्मखातें ता. १९-१०-१३०८ फ.

(नबाब मदारुलमहाम बहादर ह्यांचे हुकुमावरून.)

ह्या हुकुमान्वयें सर्व लोकांस असें जाहीर करण्यांत येत आहे कीं, हैद्राबाद शहरांत किंवा शहराबाहेर किंवा निजाम इलाख्यांत जेथें मुसलमानांची अधिक वसती असेल तेथें जुनीं देवळें व गढ्यांची सुधारणा किंवा वाढ करण्यांत येऊं नये. असल्या गढ्या वगैरे पूर्वीं ज्या स्थितींत असतील त्या स्थितींतच असूं द्याव्या.

इसाखान कुरेशी
धर्मखात्याचे मदतगार चिटणीस.

सर्क्युलर नं. ६

इस्लामी धर्माच्या मदतीकरितां रकमेची मंजूरी.

आलीजनाब माहाराजा यमीनुस सलतनत बहादुर
मदारुलमहाम ह्यांचा ठराव.

होम-सेक्रेटरी (धार्मिक विभाग) ह्यांजकडून नं. १८–१२
मि.नि. ६४ सन १३११ ता. ३ खुर्दाद् १३१८ फ. (१५ रबिलावल १३२८) हि. ता. ७ एप्रिल १९०९ इ.

प्रकरणः–

इस्लामच्या अनुयायांच्या इमारतींची बांधणी, सुधारणा आणि देखरेख ह्यासंबंधीं नियम.

खालील कागदपत्रें पुढें ठेवण्यांत व पाहण्यांत आलीः—

(१) होम सेक्रेटरी (धार्मिक विभाग) ह्यांचा ठराव नं. २१।७ ता. १२ मेहेर १३१० फ.

(२) फिनॉन्स ऑफिसचें पत्र पत्र नं. १२९९ ता. १३ शहरेवर १३१७ फ. हें एक इस्लामी संस्थान असल्यामुळें निजामसरकारास धार्मिक इमारतीविषयीं विशेष आस्था वाटते. धार्मिक देणग्यांसंबंधीं साधारण रीतीनें जरी ठराव नं. २१।७ ता. ३ जमादिलावल १३१९ मध्यें नियम करण्यांत आले आहेत तरी विशेषरीतीनें इस्लामी धर्माच्या इमारतींच्या बांधणी व सुधारणेबद्दल कोणतेही नियम तयार करण्यांत आलेले नाहींत. ही उणीव भरून काढण्यासाठीं अशा प्रकारचे नियम तयार करावयास धर्मखात्याच्या मुख्य अधिकाऱ्यास सुचविण्यांत आलें होतें. परंतु त्यांच्याकडून अद्याप नियम आले नाहींत.

नियम नसल्यामुळें फिनॅन्स ऑफिसनें रकमांची मंजुरी नाकारली त्या करितां होमसेक्रेटरींनीं स्वतः नियम तयार करून फिनॅन्स ऑफिसकडे पाठविले; परंतु याच्या उत्तरांत फिनॅन्स ऑफिसनें ता. २३ शहरेवर १३१८ फ. च्या नं. १२९९ च्या पत्रानें असें कळविलें कीं, धर्मखात्याकडूनच योग्य नियम तयार होऊं शकतील. त्यावरून ते नियम मंजुरी करितां हिज एक्झाल्टेड हायनेस यांच्या सेवेंत सादर करण्यांत आले आणि त्यावर पुढीलप्रमाणें हुकूम देण्यांत आला.

नियमांचा सारांश खालीं देण्यात आला आहे. हे नियम १३१८ फ. पासून अमलांत येतील.

नियम नं. १ ज्या इमारतींना हे नियम लागू आहेत त्या पुढीलप्रमाणें आहेतः–

(१) मशीद (२) ईदगा (३) "मकान आसार शरीफ"

व " तबरुक्कात " (४) खानकाह (५) मकाने वाज (६) मुकबरा (७) आशूरखाना.

नियम नं. २ उपरिनिर्दिष्ट इमारतींचे तीन प्रकार असतील.

(१) वस्ती असलेल्या किंवा ज्यांत पुढें वस्ती होईल अशा

(२) मौकुफा (दान दिलेल्या) ज्यांत वस्ती असेल किंवा पुढें होईल अशा.

(३) ज्यांत वस्ती नाहीं अशा.

नियम नं. ३ राज्यव्यवस्थेकरितां काढण्यांत आलेल्या हुकूम नं. २१ । ७ ता. १२ मेहेर १३१० फसलीप्रमाणें " नाझम " ह्या नांवाचा धर्मखात्याचा एक मुख्य अधिकारी असेल आणि सुभेदार, तालुकदार व तहसीलदार, हे अनुक्रमें सुभा, जिल्हा व तालुक्यांतील धर्मखात्याचे मुख्य अधिकारी समजले जातील. नाझम "उमुर मजहबी " (धर्मखात्याचे मुख्य अधिकारी) ह्यांच्या अधिकाराबाहेरील प्रकरणें होमसेक्रेटरीमार्फत बाबेहुकुमत पुढें ठेवण्यांत येतील.

नियम नं. ४:– धर्मखात्याचे स्थानिक मुख्याधिकारी (तहसिलदार व तालुकदार) अंदाजपत्रकांच्या सवलतीप्रमाणें वर्षातून प्रत्येक इमारतीवर ५० रु. खर्च करूं शकेल.

सुभेदार दरवर्षी प्रत्येक इमारतीवर रु. १०० खर्च करूं शकेल.

अंदाजपत्रकांत बचत होऊं शकत असेल तर प्रत्येक इमारतीकरितां धर्मखात्याचे नाजम १५० रु. पर्यंत मंजूरी देऊं शकतील, मात्र प्रत्येक इमारतीच्या किरकोळ खर्च सुधारणा व दुरुस्तीकरितां वर्षातून एकदांच रकमेची मागणी करितां येईल.

धर्मखात्याच्या दिवाणांनाही दरवर्षी प्रत्येक इमारतीच्या दुरुस्ती व किरकोळ खर्चाकरितां १५० रु. आणि नवीन इमारत बांधण्याकरितां ४५० रु. मंजूर करण्याचा अधिकार आहे. मुख्य दिवाणांना एका वर्षात एका इमारतीकरितां १००० रु. पर्यंत मदत देण्याचा अधिकार आहे. अधिक रकमेकरितां मुख्य दिवाणाचे अधिकाराबाबत जे नियम आहेत, त्यांतील १८ व्या नियमाप्रमाणें क्यॅबिनेट कौन्सिलची मंजुरी आवश्यक आहे.

नियम नं. ५ (अंदाजपत्रकांत मंजूर केलेल्या रकमेची विभागणी हैद्राबादशहर, जिल्हे व सुभे ह्यांत कशारीतीनें करण्यात यावी ह्याचें स्पष्टीकरण ह्या नियमांत करण्यांत आलें असून, रकमेचा विनियोग योग्य रितीनें व्हावा, कोणत्याही इमारतीविषयीं दुर्लक्ष

करण्यांत येऊं नये, मंजूर झालेल्या रकमा वर्षाअखेरपर्यंत खर्च झाल्याविना राहूं नयेत आणि आवश्यकतेप्रमाणें सुभेदाराच्या परवानगीनें एका जिल्ह्यांतील रक्कम दुसऱ्या जिल्ह्यांत उपयोजिली जावी, इ. सूचना देण्यांत आल्या आहेत.)

नियम नं. ६ (ज्या इमारतीकरितां रकमेची मंजूरी देण्यांत आली असेल त्या इमारतीबाबत कांहीं उत्पन्न असेल तर त्याविषयीं त्या इमारतीच्या " मुतवल्लीनें " स्थानिक धर्माधिकाऱ्यांस सूचना दिली पाहिजे. जर उत्पन्न नसेल तर चौकशीनंतर अंदाजपत्रकांतलि रकमेंतून व्यवस्था करण्यांत येईल. मंजूरी देणाऱ्या अधिकाऱ्याच्या अधिकाराबाहेर रकमेची अवश्यकता असल्यास क्रमाक्रमानें योग्य अधिकाऱ्यांची मंजूरी घेण्यांत येईल, इ.)

नियम नं ७ (या नियमांत अधिकाऱ्यांच्या कार्यपद्धतीबद्दल विवरण करण्यांत आलें असून त्यांत मुतवल्लीनें द्यावयाच्या माहितीचा पुढीलप्रमाणें तपशील दिला आहेः—

(अ) इमारतीबाबत कांहीं उत्पन्न आहे किंवा कसें ?

(आ) ज्या मोहल्ल्यांत इमारत असेल तेथील ज्या लोकांना सदर इमारतीचा उपयोग होत असेल ते खर्चाची तोंडमिळवणी करूं शकतात किंवा नाही.

(इ) इमारत पुराणवस्तु संशोधन दृष्टीनें महत्त्वाची आहे कीं काय ?

(ई) मदती करितां देण्यांत आलेला अर्ज फेंटाळून लावण्यांत आल्यास बहुसंख्याक प्रजेला त्रास होईल कीं काय ?

(उ) सदर कार्याप्रीत्यर्थ दुसरी एकादी योग्य अशी इमारत मिळूं शकेल काय ?

(ऊ) सरकारअलीच्या प्रजाजनांपैकीं निरनिराळ्या समाजांत तंटे उपस्थित होण्याचा संभव आहे काय?

(हा नमुना मुख्यधर्माधिकाऱ्यांनीं भरून दिला पाहिजे)

नवीन इमारत बांधल्यानें तंटे उपस्थित होण्याचा संभव असल्यास पोलिस खात्याची संमति आवश्यक आहे. आणि त्याचप्रमाणें आरोग्यखात्याची संमति अवश्यक असल्यास तीही घेण्यांत यावी इ.

नियम नं. ८ इमारत जर दुय्यम दर्जाची असेल तर चौकशीनंतर सरकारी मदतीची अवश्यकता आहे किंवा नाहीं व असल्यास कोणत्या प्रकारच्या मदतीची, ह्याविषयीं रिपोर्ट करण्यांत यावा.

नियम नं. ९ इमारत पहिल्या दर्जाची असेल तर साधारण दुरुस्तीच्या खर्चाचें अंदाजपत्रक नकाशासह सादर करण्यांत यावें.

नियम नं. १० (रकमेची मंजूरी ४५० रु. पर्यंत असेल तर मुख्य धर्माधिकाऱ्यांनीं सदरहु काम लोकलफंड किंवा खाजगी गुत्तेदारांमार्फत करवून घ्यावें, आणि रकमेची मंजूरी वरील रकमेइतकी किंवा त्यापेक्षां ज्यास्त असल्यास काम तामिरात खात्यातर्फे किंवा ज्याप्रमाणें नाझम अथवा सरकार खास हुकूम देतील त्याबरहुकूम करवून घेण्यांत यावें.)

नियम नं. ११ ह्या नियमांत काम कोणत्या पद्धतीनें करवून घेण्यांत यावें याचा तपशील देण्यांत आला आहे.

नियम नं. १२ ह्या नियमान्वयें खर्चाविषयींचे तक्ते सरकारकडे पाठविण्याची जबाबदार सरकारी अधिकारी अथवा गुत्तेदार ह्यांजवर राहील.

नियम नं. १३ ह्या ठरावान्वयें ठराव $\frac{3}{7}$ ता. १२ मेहर १३१० फ. चें दुसरें कलम रद्द करण्यांत आलें आहे.

(नोट) कंसांत दिलेले नियम सारांशरूपानें दिलेले आहेत.

आला हजरतांचें फर्मान.

धार्मिक उत्सवासंबंधीं नियम

(सदर आजम बहादूर यांच्या हुकुमावरून)

खालील नियम ता. १ तीर सन १३३८ रोजीं आलाहजरतांच्या फर्मानद्वारां मंजूर झाले आहेत.

दुसऱ्याच्या हक्काला व सार्वजनिक शांततेला बाध न आणतां प्रत्येकाला धार्मिक स्वातंत्र्य दिलें जावें, असेंच धार्मिक उत्सवाच्या बाबतींत सरकारचें धोरण चालत आलें आहे. त्याबरोबर पूर्वीपासून हे उत्सव चालत आले असतील, तर त्यांत सार्वजनिक शांततेस बाधक अथवा बाधक होण्याचा संभव असणारी कोणतीहि नवी बाब अमलांत येणार नाहीं याविषयींहि खबरदारी घेण्यांत आली आहे आणि याच धोरणास अनुसरून वेळोवेळीं हुकूम जारी करण्यांत आले आहेत. परंतु हे हुकूम निरनिराळ्या वेळीं जारी झाल्यामुळें व ते एकत्र नसल्यामुळें त्यांची अंमलबजावणी

करितांना केव्हां केव्हां गैरसमज होत असल्याचें सरकारआलीस आढळून आलें आहे. तेव्हां हा अनुभव लक्षांत घेऊन ज्या योगानें त्या हुकुमाच्या अंमलबजावणीतील अडचणी नाहींशा होऊन त्यांत एकसूत्रीपणा उत्पन्न होईल व पूर्वींपासून चालत आलेल्या उत्सवाकरितां परवानगीची आवश्यकता नसून ती फक्त नवीन उत्सवाकरितांच आहे, हें सरकारआलीचें धोरणहि व्यक्त होईल अशी दुरुस्ती व सुधारणा त्या हुकमांत करणें अवश्य आहे. करितां खालील नियम करण्यांत आले; त्यांची अंमलबजावणी जरिदा प्रसिद्ध झाल्या तारखेपासून करण्यांत येईल.

उत्सवाची व्याख्या.

हिंदु, मुसलमान, ख्रिस्ती किंवा पारशी यांपैकीं कुणाचेहि सार्वजनिक, धार्मिक समारंभ, मिरवणुकी, विधी सर्वांचा या "धार्मिक उत्सव" या शब्दांत समावेश होतो.

(१) सार्वजनिक धार्मिक उत्सव मग तो जुना असो कीं नवा असो, करण्यापूर्वीं पंधरा दिवस अगोदर तहसीलदारास कळविणें हें सदर्हु उत्सव करूं इच्छिणाऱ्या व्यक्तीचें किंवा व्यक्तींचें कर्तव्य आहे. या मुदतींची गणना तहसीलदारास सूचना मिळाल्या दिवसापासून करण्यांत येईल. सूचनेच्याबरोबर जो उत्सव करण्यांत येणार आहे, त्याची थोडक्यांत माहितीहि देणें अवश्य आहे. वरील मुदतींत, 'मंजुरी मिळेपर्यंत उत्सव करण्यांत येऊं नये' असा हुकूम तहसीलदाराकडून न आल्यास त्यानंतर चालकांना सदर्हू उत्सव करण्याची मुभा राहील.

नोट—धार्मिक उत्सवाची आगाऊ सूचना देणें दोन कारणांमुळें अवश्य आहे. एक तर सदर्हू उत्सव आक्षेपार्ह नसतांहि प्रसंगीं पोलिसाच्या साह्याची अवश्यकता असण्याचा संभव आहे. दुसरें, अशी सूचना न दिली गेल्यास नियोजित उत्सव करावा किंवा करूं नये याचा नियम ३ प्रमाणें निकाल देण्यास तहसीलदारास संधि मिळणार नाहीं.

(२) उत्सव नवा नसेल तर नियम १ प्रमाणें सूचना मिळाल्यावर स्थानिक पोलिस अधिकाऱ्यांना कळविण्यापलीकडे तहसीलदाराकडून दुसरी कांहीं कारवाई करण्यांत येणार नाहीं.

(३) नियोजित उत्सवानें सरकारआलीच्या प्रजेपैकीं कोणाचेंहि मन दुखवलें जाण्याचा संभव असो किंवा नसो उत्सव जर नवा असेल किंवा कांहीं योग्य कारणांनीं तो नवा असल्याची तहसीलदारास खात्री वाटत असेल, तर, 'त्या उत्सवास मंजुरीची आवश्यकता आहे, व लेखी मंजुरी मिळाल्याशिवाय तो करण्यांत येऊं नये,' असें उत्तर उत्सवाच्या चालकास तहसीलदाराकडून तावडतोब देण्यांत येईल. सदर्हू उत्सव नियम १ प्रमाणें सूचना मिळाल्या दिवसापासून एक आठवड्याच्या आंत

देलें जाणें अवश्य असून त्याची एक प्रत स्थानिक पोलिस अधिकाऱ्यास पाठविली जाईल.

नव्या उत्सवाची व्याख्या.

नोटः—या नियमांच्या हेतूस अनुसरून नव्या उत्सवाची व्याख्या करणें शक्य नाहीं. एकादा उत्सव कित्येक वर्षें बंद असेल पण त्यापूर्वी कमीअधिक प्रमाणांत व्यवस्थित रीतीनें कांहीं काळपर्यंत होत असेल तो नवा समजण्यांत येऊं नये.

याच्या उलट एकादा उत्सव वर्षानुवर्षें व्यवस्थित रीतीनें होत असला तरी त्यांत त्याचें स्वरूप पूर्णपणें बदलून टाकणारी एकादी नवी बाब समाविष्ट झाल्यानें किंवा परिस्थितींत बदल झाल्यानें उदा० वाद्यांचा उपयोग करण्याचें स्थळ किंवा रस्ता बदलण्यानें किंवा पूर्वी उत्सवाच्या वेळीं अस्तित्वांत नसलेल्या मशीदी, मंदिरें, आशुरखाने किंवा गिरजा इत्यादि रस्त्यांत बांधण्यांत आल्यानें तो उत्सव नवा असें म्हणावें लागेल. किंवा ज्या ठिकाणीं उत्सव करावयाचा असेल त्या ठिकाणीं तो नव्यानेंच होत असेल तर त्यास नवा उत्सव असें म्हणावें लागेल. उदा० हैदराबाद शहरांत २० वर्षांपासून गणपतींची मिरवणूक निघणें शक्य आहे, पण ती जर लातूर किंवा अदलाबाद येथें प्रथमच काढणें असेल, तर त्यास नवीनच उत्सव म्हणावें लागेल. सारांश या बाबतींत स्थानिक अधिकाऱ्यांनीं सारासार विचार करून सदर्हू नियमान्वयें त्यास देण्यांत आलेल्या अधिकाराच्या दुरुपयोगानें सरकारआलीच्या धार्मिक स्वातंत्र्यांत अवश्यक अडथळे उत्पन्न होणार नाहींत अशी खबरदारी घेणें अवश्य आहे.

(४) नियम ३ प्रमाणें तहसीलदाराकडून जर एखाद्या उत्सवास मनाई करण्यांत येईल तर उत्सवाच्या ठिकाणीं तावडतोब दवंडी पिटवून किंवा इतर मार्गांनीं असें जाहीर करण्यांत येईल कीं, अशा प्रकारचा उत्सव करण्यांत येणार आहे. तेव्हां ज्या कोणास यापासून अंतःकरणास धक्का पोंचण्याच्या सबबीवर आक्षेप असेल तर त्यानें एका आठवड्याच्या आंत आपले लेखी आक्षेप सविस्तर कारणासह तहसीलकचेरींत दाखल करावेत. एक आठवडा संपल्यावर पुढें कोणाच्याहि आक्षेपाचा विचार करण्यांत येणार नाहीं.

(५) उत्सवासंबंधीं वरील प्रकारचे आक्षेप कुणाकडून करण्यांत येवोत किंवा न येवोत तहसीलदारास अवश्य वाटल्यास उत्सव नवा आहे किंवा नाहीं हें ठरविण्यास अवश्य लागणारा साक्षीपुरावा घेण्याचा त्यास अधिकार आहे. सदर उत्सव नवा असल्याचें मान्य केलें गेलें असेल आणि तो नवा नसल्याबद्दल तहसीलदाराची खात्री पटली असेल व त्यासंबंधीं कोणताहि आक्षेप नसेल तर स्वतः मंजुरी देण्याचा त्यास अधिकार आहे. ही मंजुरी तावडतोब देण्यांत आली पाहिजे. परंतु उत्सव नवा असल्याचें सर्वांसच मान्य असेल किंवा तो नवीन उत्सवाच्या सदरांत

येतो असें पुराव्यानंतर तससीलदारास वाटल्यास त्याच्या मतासह ते सर्व कागद तालुकदाराकडे हुकुमाकरितां पाठविण्यांत येतील.

(६) ज्याच्या विषयीं आक्षेप घेतला गेला नसेल अशा नव्या उत्सवाची मंजुरी देण्याचा प्रामुख्यानें तालुकदारांसच अधिकार आहे परंतु अशा उत्सवाच्या संबंधी आक्षेप घेतला गेला असेल किंवा घेतला नसतांहि तालुकदारास कांहीं विशिष्ट कारणामुळें वरिष्ठ अधिकाऱ्यांची मंजुरी घेणें अवश्य वाटत असेल तर त्याच्या मतासह सर्व कागद मोतमदी अदालत व कोतवाली व रमूर आमाकडे पाठवून देण्यांत येतील.

(७) बाबे हुकुमतमध्यें जेव्हां हें प्रकरण येईल तेव्हां न्यायखात्याचे सेक्रेटरी या दोघांच्या मतासह व ते दोघेही हजर असतांना न्यायखात्याच्या सेक्रेटरीकडून पुढें मांडण्यांत येईल.

(८) ज्या ज्या खात्याशीं या प्रकरणाचा संबंध येईल त्यांनीं तावडतोब आपापलीं कामें करावीं.

(९) प्रेतयात्रा किंवा लग्नमिरवणुकी किंवा विधि हे सार्वजनिक स्थळीं करण्यांत आले तरी त्यांना वरील नियम लागूं नाहींत. त्याचप्रमाणें खाजगी किंवा सरकारी इमारतींत केले जाणारे धार्मिक समारंभ, मिरवणुकी किंवा विधि यांनाही जरी त्यांत सर्व लोकांना येण्याची परवानगी दिली असली तरी नियम लागू नाहींत.

(१०) वरील नियम जेव्हांपासून अंमलांत येतील तेव्हांपासून पूर्वीचे या-संबंधींचे सर्व हुकूम रद्द समजण्यांत येतील.

नवाब अकबर यारजंग,
सेक्रेटरी न्याय व पोलीस खातें.

गेल्या पांच वर्षांत संस्थानांतील संस्थांना व व्यक्तींना दिली गेलेली सरकारी मदत.

रु. मुसलमान

१३६२ अब्दुल अलि मुन्सिफ परगी
४८८२ / ११०० } सरदार अक्षमतुल्ला
३५,६३९ मुसलमान अनाथालय गुलगर्गा
९०० "उरसुलाअबाद"च्या लेखकास
२,००० नबाब हैदरजंग तचत बई
११३४ उस्मानिया कॉलेजचें मुखपत्र
२५० संपादक 'इस्ला-मिक कल्चर'
१४१० 'सुबह-दक्कन' वर्तमान-पत्र
२५०० 'सहीफा' " पत्र
१२०० दरगा-औरंगाबाद
४१० 'शाहनामा' इस्लामची सविस्तर व्याख्या.
१६२५ धार्मिक पुस्तक दिनियात
२००० 'मयरे सियम' वर्तमानपत्र
६१०० परभनणीची मस्जिद
६००० शाह मिरझा बेग
३६०० श्रीमती " "
४३२ दिनियातचीं पुस्तकें
४०० सिराजुल हुसेन कस्टम्स खाते
१५०० मशीदी
५०० हाजी अब्दुल रहीम
५००० तुर्कस्तानचे भूतपूर्व सुलतान
५०० हाजी शेख इस्मायल

रु. सार्वजनिक

५०,००० डिचपल्ली येथील महारोग्यांचा दवाखाना
४३०० आसफाबादमध्यें मदत
३५०,०० डिचपल्ली येथील महारोग्यांचा दवाखाना
८,००० हिमायत स्विमिंग बाथ
५,००० उर्दू गश्ती पुस्तकालय
५०० लेडी बार्टन बोलारम मेला
६०,००० छात्रवृत्त्या
३,००० पल्लमपेठ (पुराण वस्तुसंशोधन विभाग)
१२,००० डिचपल्ली कुष्ठालय
४०,००० को-ऑपरेटिव्ह विभाग
५,००० रेसकोर्स मैदान-सिकंद्राबाद
३,००० श्री. काळे यांना कांच बनविण्याचें शिक्षण घेण्याकरितां
३६० पोष्ट खाते
१४,००० रामप्पा देवालय वरंगल (पुराण वस्तुशोधन विभाग)
९०० लंडन टाइम्सचा इन्डियानंबर
५० स्थानिक पांच वर्तमानपत्रांना
१०,००० ब्रिटिश रेसिडेंटच्या शिकारीची व्यवस्था
१००० टिचर्स असोसिएशन मासिक
१०,००० मि. फतेहुल्लाबेग-एका खटल्यांत
४८८×३ टिचर्स मॅगेझिन
१००,००० विश्व भारती- अरबी भाषाविषयाकरितां
५०० दीन दयाल शर्मा दिल्ली
५,००० प्रो. कर्वे महिला विश्व विद्यालय
६०० वार्षिक "

गेल्या पांचवर्षांत संस्थानच्या बाहेरच्या संस्थांस व व्यक्तींना दिली गेलेली सरकारी मदत.

रु.	मुसलमान
१०,००० पौंड.	लंडन-कबरस्थान
६,००,०००	नज्द मदत
१०००	बलुचिस्तान लंगर
१०००	पेलेस्टाइन
५,००,०००	लन्डन-मस्जिद
१२०	मदीनाचे लोक
५०० पौंड.	लंडन छात्रालय
१००० ,,	,, दवाखाना
३०० ,,	मक्का ,,
१०,०००	दिल्ली ,,
५०००	,, विधवा फंड
५०००	निजामुद्दीन दरगा
२५००	अलिगड विश्वविद्यालय
२५०	बेदोनिन
५०० पौंड.	पॅलेस्टाइचे मुसलमान
५००० पौंड.	,, मस्जिदची दुरुस्ती
५२००	मद्रास-मुसलमान स्त्रियांचें शिक्षण
५००००	राष्ट्रीय विश्वविद्यालय (जमेमिल्लीया) दिल्ली
१०,००,०००	अलिगड-विश्वविद्यालय
२४०००	अलिगड विश्व-विद्यालयाच्या वार्षिक हप्त्यांत बढती
२०००	अजमेर
१९०००	खामगांव (बेरार) अँग्लो उर्दू पाठशाला
२०,०००	पानीपत मुस्लिम पाठशाळा
३,०००	वार्षिक
५० पौं.	शफी अहंमह
१९० पौं.	शफी अहंमह
७८०४	कुराणाचे इंग्रजी भाषांतर
१५०००	अवालेया दरगा

रु.	सार्वजनिक
२,००,०००	कृषी-संशोधन सभा-सिमला
५०,०००	व्हाइसरॉय रिलिफ फंड
२,००० पौं.	स्त्री-सभा
१०००	वाय. एम्. सी. ए.
१५०००	वाय. एम्. सी. ए.
१,०००००	वादन परिषद
५०,०००	सिन्द रिलीफ-काठियावाड
५००	कलाकौशल्य
१,१००००	बंगाल गव्हर्नरच्याकडे लोकांच्या मदतीकरितां दिले गेलेले
२५०००	मद्रास गव्हर्नरच्या जवळ दिले गेलेले
१५०००	ट्रॉपीकल इन्सटिट्यूट-कलकत्ता.
२५०००	सिन्द रिलीफ
१००	सागर
५०००	डोळ्याचा दवाखाना, दिल्ली
२,००,०००	अ.भा. स्त्री शिक्षण परिषद
२,००,०००	,, ,, दिल्ली
२,०००००	किंग एडवर्ड मेमोरियल दवाखाना
१५०००	हॉर्स शो.(घोड्यांचें प्रदर्शन)
३००	वार्षिक
५००	इर्व्हिन मेमोरियल फंड
१००००	कानपूर
१००० पौं.	आर्मस्ट्रॉंग पुस्तकालय

मदतीचें स्वरूप	मदत धर्मवार.					मदतीची रक्कम धर्मवार					
	पूर्ण संख्या	मुसलमान	हिंदु	पारसी	खिश्चियन किस्तान	एकंदर मदत	मुसलमानांना	हिंदूंना	पारशींना	खिश्चियनांना	शे. खुलासा
स्पेशल आणि रियायती अलौंस (भत्ता)	५०७	४६६	३७		४	२८,९७४	२६२८३०	१३८८४		७२६०	वार्षिक
स्पेशल आणि धार्मिक अलौंस (भत्ता)	६५१	६४१	६	१	३	२०५.४६	२०७६४२	१३४४	६००	२४६०	
उपकारी मदत	१२	१२				६१७०	५९७०				
मनसबदार	३२१८	२८५६	३४०	१३	९	९८९१३-९-६	८३४२७-६-६	१३४७५-८-०	१२९१-११-०	७१९—०—०	मासिक
संस्थानाच्या बाहेरच्या शाळांस सार्वजनिक शिक्षा विभागच्या डायरेक्टरकडून	३०	३०				१२७७४८	१२७७४८				वार्षिक
संस्थानच्या बाहेरच्या संस्थांस	७	७				३४३५७	३४३५७				

धार्मिक मदत						२०५८२२	१८९७४२	१०००		१४२८०	वार्षिक
अजुमने तरक्की उर्दू						५०,०००					
खाजा कमालुद्दिन						२८००					
मोइदुल इस्लाम						४००					
संपादक–पैसा अखबार						२३३४					
मुस्लीम आउट लुक						५८३४					
इंन्डियन न्यूज अँडर–टेटस्						२८००					

हैद्राबाद संस्थानांतील सरकारी नौकरींत हिंदूंचें प्रमाण.

हैद्राबाद संस्थानांत सन १९३१ च्या खानेसुमारीप्रमाणें हिंदूंची लोकसंख्या १,२२,०३,५०० व मुसलमानांची १५३४३६६ आहे. परंतु सरकारी नोकरींत त्यांचें प्रमाण व्यस्त आहे. हिंदु लोक कोणत्याहि दृष्टीनें मुसलमानांपेक्षां कमी योग्यतेचे नाहींत असें बिनदिक्कत विधान करतां येईल. असें असतां सरकारी नोकऱ्या त्यांना न देण्यास कोणतेंही योग्य कारण दिसत नाहीं. संस्थानांतील हिंदूमध्यें आंध्र, महाराष्ट्रीय आणि कर्नाटकी यांचा समावेश होतो. कोणत्याही राष्ट्रानें अभिमानानें पहावें अशा उच्च संस्कृतीचे त्याच्यावर संस्कार झाले आहेत. संस्थानांत त्यांच्या नोकरीविषयक प्रगतीच्या आड जर कोणती गोष्ट येत असेल तर तो त्यांचा धर्म होय.

संस्थानच्या कार्यकारी कौन्सिलांत फक्त अध्यक्ष हिंदू आहेत.इतर एकही सभासद हिंदू नाहीं. खास आलाहजरतांच्या पेशींतील दिवाणांना धरून पांच सभासद मुसलमान आहेत व एक युरोपियन आहे, कार्यकारी कौन्सिलच्या अध्यक्षांचे कचेरींत पांच अधिकारी आहेत. ते सर्व मुसलमान आहेत. मुख्य सेक्रेटरीच्या कचेरींत पांच अधिकाऱ्यांच्या जागा आहेत. पैकीं एक रिकामी असून बाकीच्या जागांवर सर्व मुसलमान आहेत. एकाही हिंदूला मुख्य सेक्रेटरियेटमध्यें जागा मिळूं शकली नाहीं.

पोलिटिकल सेक्रेटरियेट (मोतमद्दी सियासियात) मध्यें ९ जागा आहेत. पैकीं दोन रिकाम्या असून ४ मुसलमान, २ हिंदू आणि एक पारशी असे अधिकारी आहेत.

फायनान्शियल सेक्रेटरियेट (मोतमद्दी फिनान्स) मध्यें आठ अधिकारी आहेत. पकीं ४ मुसलमान, ३ हिंदू व १ पारशी आहे. रेव्हेन्यूसेक्रेटरियेट (मोतमद्दी मालगुजारी) मध्यें १८ अधिकारी आहेत पैकीं १३ मुसलमान, ५ हिंदू व १ युरोपियन आहे. ज्युडिशिअल सेक्रेटरियेट (मोतमद्दी अदालत) मध्यें ९ अधिकारी आहेत. ते सर्व मुसलमान आहेत. त्याचप्रमाणें लेजिस्लेटिव्ह सेक्रेटरियेट (मोतमद्दी वजे कवानीन) मध्यें ४ अधिकारी असून ते सर्व मुसलमान आहेत. मिलिटरी सेक्रेटरियेट (मोतमद्दी फौज) मध्यें व रिलिजस सेक्रेटरियेट (मोतमद्दी उमूर मजहबी) मध्यें सर्व अधिकारी मुसलमान आहेत. परिशिष्ट नं. २ प्रमाणें सर्व सेक्रेटरियेटमध्यें एकूण ७८ अधिकारी आहेत. पैकीं ५४ मुसलमान व १६ हिंदू आहेत.

फायनान्शियल डिपार्टमेंट (महकमे फिनान्स) मध्यें ४४ अधिकारी आहेत. पैकीं २६ मुसलमान व १५ हिंदू आहेत. (परिशिष्ट नं. ३ पहा.) रेव्हेन्यू डिपार्टमेंट (महकमे मालगुजारी) मध्यें ज्याचा प्रजेशीं जिल्हाळ्याचा संबंध आहे. एकूण ग्याझेटेड अधिकाऱ्यांची संख्या २२२ आहे. पैकीं १९६ मुलसमान असून फक्त २० हिंदू आहेत. (परिशिष्ट नं. ४ पहा.) ज्युडिशियल डिपार्टमेंट (महकमे अदालत) मध्यें

जेथें शेंकडा ८५ लोकसंख्याक हिंदूंच्या धर्मशास्त्रविषयक कज्जांचा निकाल लावावा लागतो तेथें १३६ अधिकारी मुसलमान आणि १२ हिंदू आहेत. (परिशिष्ट नं. ५ पहा.) जिल्ह्यांतून १४ डिस्ट्रिक्ट जज्ज (नाजम जिल्हा) व ७ ॲडिशनल डि. जज्ज (जायद नाजम जिल्हा) आहेत. परंतु त्यांपैकीं एकही हिंदू नाहीं. त्याचप्रमाणें ६ सरकारी वकील आहेत. तेही सर्व मुसलमान आहेत. सिटी सिव्हिलकोर्टांतील बारही जज्ज मुसलमान आहेत.

पोलिस व जेलखात्यांत मुसलमान अधिकाऱ्यांची संख्या ४० तर हिंदूंची फक्त १३ आहे. (परिशिष्ट नं. ६ पहा.) शिक्षणखात्यांत एकूण २७७ गॅझेटेड अधिकारी आहेत. त्यांपैकीं १८३ मुसलमान, ५३ हिंदू व २३ युरोपियन आहेत. डिव्हिजनल इन्स्पेक्टरच्या पांच जागा आहेत. पण त्यांवर एकही हिंदू नाहीं. उस्मानिया युनिव्हर्सिटी कॉलेज व सिटी कॉलेजमध्यें अनुक्रमें ७५ व ८ जागा आहेत त्यावर अनुक्रमें ११ व १ हिंदू असून बाकी सर्व मुसलमान आहेत. सदरहू कॉलेजांतून देशी व गीर्वाण (classical) भाषा शिकवाव्या लागतात म्हणून इतकी तरी हिंदूंची संख्या दिसते. (परिशिष्ट नं. ७ पहा.)

मेडिकल खात्यांत (महकमे तिबाबत) मध्यें ११८ अधिकारी आहेत. पैकीं ४१ मुसलमान व ४५ हिंदू आहेत. (परिशिष्ट नं. ८ पहा.) त्याचप्रमाणें पाब्लिक वर्क्स डिपार्टमेंट (महकमे तामीरात) मध्यें ११२ अधिकारी आहेत. त्यांपैकीं ६२ मुसलमान व ३४ हिंदू आहेत. (परिशिष्ट नं. ९ पहा) इतर खात्यांच्या मानानें ह्या दोन खात्यांमध्यें हिंदू अधिकाऱ्यांची संख्या जास्त दिसते, याचें कारण बहुधा हेंच असावें कीं, ह्या खात्यांत विशिष्ट शिक्षण घेतलेले पदवीधरच लागतात.

इतर खात्यांपैकीं, धर्मखातें (उमूर मजहबी) दुसर दिवाणी व मुलकी, पुराणवस्तुसंशोधन, सेन्सस व स्टॅटिस्टिक्स (खानेसुमारी) ह्या खात्यांत एकही हिंदु अधिकारी नाहीं. परिशिष्ट नं. १० मध्यें इतर गॅझेटेड अधिकाऱ्यांची संख्या दिली आहे. त्यांत १८६ एकूण अधिकाऱ्यांपैकीं १२६ मुसलमान व ४० हिंदू आहेत.

एकंदर गॅझेटेड अधिकाऱ्यांपैकीं ८७५ मुसलमान असून २४९ हिंदू आहेत. मुसलमान अधिकाऱ्यांना एकूण पगार दरमहा ४८३७५४ रु. आणि हिंदू अधिकाऱ्यांना, दरमहा १२३११७ रु. ८ आ. मिळतो.

खालच्या जागासंबंधीं आंकडे मिळत नसल्याकारणानें त्यासंबंधीं कांहीं निश्चित विधान करतां येत नाहीं. परंतु एवढें खात्रीनें सांगण्यास हरकत नाहीं कीं, खालच्या जागांवर हिंदूंचें प्रमाण उच्च दर्जाच्या जागांइतकेंच किंबहुना त्यापेक्षांहि कमी पडलें.

परिशिष्ट १ ते १०

या परिशिष्टांमध्यें दिलेले आंकडे सन १९३१ च्या सिव्हिल लिस्टमधून घेतले आहेत.

संस्थानांतील सरकारी नोकरीमध्यें भिन्न भिन्न अधिकाऱ्यांचें प्रमाण दाखविणारें परिशिष्ट.

अनुक्रम नंबर	नांव.	अधिकाऱ्यांची एकूण संख्या.	मुसलमान अधिकाऱ्यांची एकूण संख्या.	हिंदु अधिकाऱ्यांची एकूण संख्या.	पारशी अधिकाऱ्यांची एकूण संख्या.	इंग्रज अधिकाऱ्यांची एकूण संख्या.	सर्व अधिकाऱ्यांचा एकूण मासिक पगार भत्त्या सुद्धां.	मुसलमान अधिकाऱ्यांचा एकूण मासिक पगार भत्त्या-सुद्धां.	हिंदु अधिकाऱ्यांचा एकूण मासिक पगार भत्त्या-सुद्धां.	पारशी अधिकाऱ्यांचा एकूण मासिक पगार भ.सु.	इंग्रज अधिकाऱ्यांचा एकूण मासिक पगार भत्त्या-सुद्धां.	(फक्त गॅझेटेड अधिकाऱ्यां-संबंधीं शेरा.)
	परिशिष्ट नंबर १ एक्सेक्युटिव्ह कौन्सिल.						रु.					
१	अध्यक्ष एक्सेक्युटिव्ह कौन्सिल	१	०	१	०	०	७०००+१०००	०	७०००+१०००	०	०	
२	सदरुल महाम	७	६	०	०	१	२६२५०+ ९५०	२२२५०+७००	०	०	४०००+३५०	
३	अध्यक्षांच्या कचेरींत	५	५	०	०	०	२१२०+ ७००	२१२०+७००	०	०	०	
	एकूण...	१३	११	१	०	१	३८८२०	२६५७०	८०००	०	४२५०	
	परिशिष्ट नंबर २. मोतमया (सेक्रेटरीयेटस)											
१	मुख्य सेक्रेटरीयेट	५	४	०	०	०	२३००+ २१०	२३००+२१०	०	०	०	एक खालीं

२	मोतमद् सियासत (पोलिटिकल सेक्रेटरीयेट)	६	४	२	१	०	४१२५०	२६००	७२५	८००	०	दोन खाली
३	मोतमदी फायनान्स (फायनान्शिल सेक्रेटरीएट)	८	४	३	१	०	६१४०+१५००	३४१५+१३००	१९७५+२००	७५०	०	
४	मोतमदी माल गुजारी (रेव्हेन्यु सेक्रेटरीएट)	१९	१३	५	०	१	१६१२५+२५२०	८३३५+११२०	४५५०+१००	०	३२००+१३००	
५	ज्युडिशियल सेक्रेटरीएट (मोतमदी अदालत)	९	९	०	०	०	७५००+ ३५०	७५०+३५०	०	०	०	
६	मोतमदी तामीरात (पब्लिक वर्कस सेक्रेटरियेट)	१३	८	४	०	१	१०६०५+१२५०	६७०५+९००	२४००+५०	०	१५००+३००	
७	ड्रनेज सेक्रेटरिएट	२	१	१	०	०	२१५०+ ६००	१८००+५००	३५०	०	०	
८	मिलिटरी सेक्रेटरीएट (मोतमदी फौज)	५	५	०	०	०	४०५०+ ५००	४०५०+५००	०	०	०	
९	मोतमदी उद्योगधंदे खाते.	३	१	१	०	१	४०२५+१३२५	४५०	३७५	०	३२००+१३२५	
१०	मोतमदी कायदे कौन्सिल	४	४	०	०	०	३९००+ ४००	३९००+४००	०	०	०	
११	रिलिजस सेक्रेटरीएट (मोतमदी उमूर मजहबी)	१	१	०	०	०	१५००	१५००	०	०	०	
	एकूण...	७८	५४	१६	२	३	१०८२८०	४८०५५	१०७२५	१५५०	१०८२५	
	परिशिष्ट नंबर ३ **फायनान्स खातें.**											
१	फायनान्स खातें	२८	१८	८	१	१	२०४९०+११०५	१२४४५+९००	६६१०+२०५	७५०	६८५	

अनुक्रम नंबर	नांव.	अधिकाऱ्यांची एकूण संख्या.	मुसलमान अधिकाऱ्यांची संख्या.	हिंदु अधिकाऱ्यांची एकूण संख्या.	पारशी अधिकाऱ्यांची एकूण संख्या.	इंग्रज अधिकाऱ्यांची एकूण संख्या.	सर्व अधिकाऱ्यांचा एकूण मासिक पगार भत्त्या-सुद्धां.	मुसलमान अधिकाऱ्यांचा एकूण मासिक पगार भत्त्या-सुद्धां.	हिंदु अधिकाऱ्यांचा एकूण मासिक पगार भत्त्या-सुद्धां.	पारशी अधिकाऱ्यांचा एकूण मासिक पगार भ.सु.	इंग्रज अधिकाऱ्यांचा एकूण मासिक पगार भत्त्या-सुद्धां.	(फुल गॅझेटेड अधिकाऱ्यांसंबंधी) शेरा.
२	सदर खजाना(सेंट्रल ट्रेझरी)	१	०	१	०	०	५२५	०	५२५	०	०	
३	मुंतजमखजाना	१५	८	६	१	०	४८५०	२५४०	१९६०	३५०	०	
	एकूण...	४४	२६	१५	२	१	२६९७०	१५८८५	९३००	११००	६८५	
	परिशिष्ट नंबर ४ –रेव्हेन्यू खातें–											
१	सुभेदार	४	३	०	१	०	६०००+ ८००	४५००+३००	०	१५००+१५००+५००	०	
२	नायब सुभेदार	४	४	०	०	०	१६००	१६००	०	०	०	
३	तालुकदार	१५	१४	०	१	०	१५९००+ २००	१४९००+२००	०	१०००	०	
४	खासतालुकदार	१	१	०	०	०	१०००	१०००	०	०	०	
५	नायबतालुकद. (असिस्टंट)	४०	३७	३	०	०	२००५०+ ४५०	१८४००+४५०	१६५०	०	०	
६	तहसिलदार (मामलेदार)	११२	१०२	९	१	०	३१०१५+ ७०	२८५४०+७०	२१००	३७५	०	
७	प्रोबेशनर मामलेदार	१८	१२	६	०	०	२१८५	१३५०	८३५	०	०	
८	सरफखास इलाख्यांतील तहसिलदार	४	४	०	०	०	६७५	६७५	०	०	०	

९	बंदोबस्त खातें	४	३	०	१	०	३२००+ २५०	२५५०+२००	०	०	०
	(सेटलमेंट डिपार्टमेंट)									६५०+ ५०	०
१०	मद्दगार बंदोबस्त	९	८	०	१	०	४९५०+१०८०	४३५०+९६०	०	६००+ १२०	०
११	जमाबंदी अधिकारी	२	२	०	०	०	६२५+ ८५	६२५+ ८५	०	०	०
१२	नायबमद्दगार	२	०	१	१	०	४००+ ८५	०	२००	२००+ ८५	०
१३	ल्यॉंड रिकार्ड ऑफिस (निमत्तानदार)	५	४	१	०	०	११७५	८५०	३२५	०	०
१४	प्रोबेशनर	२	२	०	०	०	२००	२००	०	०	०
	एकूण...	२२२	१९६	२०	६	०	९१९९५	८१८०५	५११०	४६-०	०

परिशिष्ट नंबर ५
—न्यायखातें—

१	हायकोर्ट न्यायाधीश	८	६	२	०	०	१६५००+ १००	१२५००+१००	४०००	०	०
२	रेजिस्ट्रार	२	२	०	०	०	१४००	१४००	०	०	०
३	हायकोर्टातील मुख्य सुपरिंटेंडेंट (मुंतजीम)	३	३	०	०	०	११२५	११२५	०	०	०
४	सरकारी वकील	६	६	०	०	०	१४००	१४००	०	०	०
५	सिटी सिव्हिल कोर्टाचे न्यायाधीश	४	४	०	०	०	२९७५	२९८५	०		०
६	सिटिमॅजिस्ट्रेट	५	४	१	०	०	३४५०+ १००	३०७५+१००	३७५	०	०
७	काजीचें कोर्ट	१	१	०	०	०	९००	९००	०	०	०
८	जिल्ह्याचे स्पेशल मॅजिस्ट्रेट	१	१	०	०	०	८००	८००	०	०	०

अनुक्रम नंबर	नांव.	अधिकाऱ्यांची एकूण संख्या.	मुसलमान अधिकाऱ्यांची एकूण संख्या.	हिंदु अधिकाऱ्यांची एकूण संख्या.	पारशी अधिकाऱ्यांची एकूण संख्या.	इंग्रज अधिकाऱ्यांची एकूण संख्या.	सर्व अधिकाऱ्यांचा एकूण मासिक पगार भत्त्यासुद्धां.	मुसलमान अधिकाऱ्यांची एकूण मासिक पगार भत्त्यासुद्धां	हिंदु अधिकाऱ्यांचा एकूण मासिक पगार भत्त्यासुद्धां.	पारशी अधिकाऱ्यांची एकूण मासिक पगार भ.सु.	इंग्रज अधिकाऱ्यांचा एकूण मासिक पगार भत्त्यासुद्धां.	(फूल गॅझेटेड अधिकाऱ्यांसंबंधीं) शेरा.
९	सेशन कोर्टाचे न्यायाधीश	७	६	१	०	०	८२००+ ३००	७३००+३००	९००	०	०	
१०	जिल्हा न्यायाधीश (डिस्ट्रिक्टज्ज)	१४	१४	०	०	०	११०५०	११०५०	०	०	०	
११	ॲडिशनल सिव्हिलजज्ज (जादा दिवाणी न्यायाधीश)	७	७	०	०	०	३७००	३७००	०	०	०	
१२	मुनसिफ (३०० ते ६००	११	१०	१	०	०	६०००	५४५०	५५०	०	०	
१३	मुनसिफ (२५० ते ४००	८०	७२	७	१	०	२६२८५	२३६८५	२२७५	३२५	०	
	एकूण...	१४९	१३६	१२	१	०	८४२८५	७८८६०	८१००	३२५	०	
	परिशिष्ट नंबर ६. -पोलीस व जेलखातें-											
१	जेलखातें	४	३	०	०	१	१३७५+ ५०	११००	०	०	२७५+ ५०	
२	सिटी व शहराखालील प्रांताचे पोलीस	१०	८	२	०	०	६९००	५०००	१९००	०	०	

३ डायरेक्टर जनरलचे कचेरींत	९	४	२	०	२	८१००+२७६२	२५५०+५३०	१५००+२००	०	४०५०+२०३२	एक जाग खाली
४ खास पोलिस अधिकारी	१	०	०	०	१	१०००+ ५००	०	०	०	१०००+५००	
५ पोलीस ट्रेनिंग कॉलेज	२	१	१	०	०	९५०+ २००	३००+ ५०	६५०+ ५०	०	०	
६ पोलीस सुपरिंटेंडेंट	१८	१३	५	०	०	११५०	९०००	२४५०	०	०	
७ पोलिस असिस्टंट सुपरिंटेंडंट (मद्‌दगार मुंतजीम)	१५	११	२	१	०	३९००+ ४८०	३१००+३४५	३००+ ३०	०	०	एकूण जा खाली
८ क्रिमिनल सेटलमेंट ऑफिसर	१	०	१	०	०	५५०+ ५०	०	५५०+ ५०	०	०	
एकूण...	६०	४०	१३	१	४	३८२६७	२१९७५	८८५५	३३०	७९०७	
परिशिष्ट नंबर ७ —शिक्षण खातें—											
१ डायरेक्टर ऑफ पब्लिक इन्स्ट्रक्शन	५	४	१	०	०	४३३५+ ३७५	३८३५+३००	५००+ ७५	०	०	
२ डायरेक्टर फिजिकल ट्रेनिंग	१	०	०	०	१	१५२५	०	०	०	१५२५	
३ डिव्हिजनल इन्स्पेक्टर	५	५	०	०	०	३७१०+ ३००	३७१०+३००	०	०	०	
४ इन्स्पेक्ट्रेस गर्ल्स स्कूल (मुलींच्या शाळेचे परीक्षक)	१	०	०	०	१	१०००+ १००	०	०	०	१०००+१००	
५ जिल्हा इन्स्पेक्टर	१७	१३	४	०	०	५६६५+ १६०	४०५५	१६१०+१६०	०	०	
६ निझाम कॉलेज	१७	७	९	०	१	८६७०+ ६२५	३७८५*	३७८५	०	१०००	

अनुक्रम नंबर	नांव.	अधिकाऱ्यांची एकूण संख्या.	मुसलमान अधिकाऱ्यांची एकूण संख्या	हिंदु अधिकाऱ्यांची एकूण संख्या.	पारशी अधिकाऱ्यांची एकूण संख्या.	इंग्रज अधिकाऱ्यांची एकूण संख्या.	सर्व अधिकाऱ्यांची एकूण मासिक पगार भत्त्या सुद्धां.	मुसलमान अधिकाऱ्यांची एकूण मासिक पगार भत्त्या सुद्धां	हिंदु अधिकाऱ्यांची एकूण मासिक पगार भत्त्या सुद्धां.	पारशी अधिकाऱ्यांची एकूण मासिक पगार भ.सु.	इंग्रज अधिकाऱ्यांची एकूण मासिक पगार भत्त्या सुद्धां	(फल गॅझेटेड अधिकाऱ्यां-संबंधीं) शेरा.
७	उस्मानिया युनिव्हर्सिटी ऑफिस	३	३	०	०	०	१७३०+ २००	१७३०+२००	०	०	०	
८	मद्रसे आलिया	२	१	०	०	१	८१०+ १५०	३१०+१५०	०	०	५००	
९	ट्रॅन्सलेशन ब्यूरो भाषांतर खातें	२१	२०	१	०	०	१०५१५	१००९०	४२५	०	०	
१०	उस्मानिया मेडिकल कॉलेज	१८	७	७	२	१	५२१५+२७६७-८	२६५०+९५००	२५३५+७६७-८-	५००	२००	एक जागा खाली
११	उस्मानिया युनिव्हर्सिटी कॉलेज	७५	५६	११	०	१	३६७००+२३००	२९९९०+९७००	५२१०+५००	०	१५००+१००	सात जागा खाली
१२	एंजिनियरिंग कॉलेज	९	८	१	०	०	४३५०	३८२५	५२५	०	०	
१३	सिटि इंटरमिजिएट कॉलेज	८	६	१	०	१	२४६०+ ३५	१७४०	२९५+ ३५	०	४२५	
१४	झनाना कॉलेज	५	३	०	०	२	१८२५	९२५	०	०	९००	
१५	इतर कॉलेजें व हायस्कूल	९०	५०	१८	२	२०	३४५२०+२०७६	१७९४०+९४४	६०५०	७५०	९८८०+९९३०	
	एकूण...	२७७	१८३	५३	४	२९	१३२११७-८-	८९४८०	२२६०२-८-	१२५०	१८१६०	

	परिशिष्ट नंबर ८ —मेडिकल खातें—										
१	मेडिकल डायरेक्टर ऑफिस	३	२	०	०	१	४५५०+ ६००	१५००+ ५०	०	०	३०५०+१००	
२	केमिकल एक्झॅमिनर	१	०	०	१	०	७५०+ २५०	०	०	७५० २५०+	०	
३	मेडिकल स्टोअर्स	१	१	०	०	०	५५०+ २००	५५०+२००	०	०	०	
४	सिव्हिलसर्जन	२१	५	४	२	३	१०९००+१२९५-५-	३६००+१२५	२३५०+ ७५	१५०० ६५०	३४५० ५ +४४५	सा.जा. खा.
५	लेडीसिव्हिलसर्जन	५	०	१	१	२	२९००	०	२५०	९००	१४५०	ए. जा. खा.
६	लेडीअसिस्टंटसर्जन	११	१	२	२	६	२९५०+ ५०	२००	४५०	५५० ५०+	१७५०	
७	असिस्टंटसर्जन	६१	२०	३७	२	२	१५१००+१४०५	५०५०+४०५	८९००+८५०	८५० १५०+	४००	
८	मलेरियल ऑफिसर	२	१	१	०	०	६५०+ ३५०	२००+ ५०	४५०+३५०	०	०	
९	मेट्रन्स	२	०	०	०	२	५१०	०	०	०	५१०	
१०	युनानी हॉस्पिटल	९	९	०	०	०	२६५०	२६५०	०	०	०	
११	युनानी मेडिकल स्कूल	२	२	०	०	०	६००	६००	०	०	०	
	एकूण...	११८	४१	४५	८	१६	४६२६०–५–०	१५६३०	१३९७५	५५५०	११९५५-५-०	
	परिशिष्ट नंबर ९ —पब्लिक वर्क्स खातें—										
१	सुपरिंटेंडिंग एंजिनियर	४	४	०	०	०	६०००	६०००	०	०	०	
२	एक्झेक्युटिव्ह ”	१६	८	५	१	०	१२३००+ ६००	७६००+५००	४२००	५०० १००+	०	२ जा. खा.
३	असिस्टंट एंजिनियर	२८	१७	४	२	२	१२८००	८४२५	२०७५	१२९०	११००	३ जा. खा.
४	प्रोबेशनर ”	४	३	१	०	०	१४००	१०५०	१५०	०	०	

अनुक्रम नंबर	नांव.	अधिकाऱ्यांची एकूण संख्या.	मुसलमान अधिकाऱ्यांची एकूण संख्या.	हिंदु अधिकाऱ्यांची एकूण संख्या.	पारशी अधिकाऱ्यांची एकूण संख्या.	इंग्रज अधिकाऱ्यांची एकूण संख्या.	सर्व अधिकाऱ्यांचा एकूण मासिक पगार भत्त्यासुद्धां.	मुसलमान अधिकाऱ्यांचा एकूण मासिक पगार भत्त्यासुद्धां.	हिंदु अधिकाऱ्यांचा एकूण मासिक पगार भत्त्यासुद्धां.	पारशी अधिकाऱ्यांचा एकूण मासिक पगार भ.सु.	इंग्रज अधिकाऱ्यांचा एकूण मासिक पगार भत्त्यासुद्धां	(फुल गॅझेटेड अधिकाऱ्यांसंबंधीं) शेरा.
५	मदतगार एंजिनियर	२४	१२	११	०	१	८५४५	४१७५	४०००	०	३७५	
६	इतर जागा पी. डब्ल्यु. खात्यांतील	३६	१८	१३	१	४	२४३५०+ ९२५	१२३७५+६७५	७४२५+२५०	८००	३७९०	
	एकूण...	११२	६२	३४	४	७	६६९२०	३५४००	१८३००	२६००	५२२५	
	परिशिष्ट नंबर १० —मिसलनियस (किरकोळ-)											
१	राजपुत्र व साहेबजादे याचे कोर्ट रॉलर्स	५	१	०	०	४	७६८०+१६९१-११-०	३३०	०	०	७३५० १६९१+११०	
२	मिंट इलेक्ट्रिकसिटी स्टॅंप खातें	८	३	२	१	२	५१००	८५०	६५०	१०००	२२५०	
३	फॉरेस्ट (जंगल) खातें	१८	१३	३	१	१	१२९१०	१७९०	१९००	३२०	१०००	
४	फॉरेस्ट बंदोबस्त	२	२	०	०	०	१२००+ २४०	१२००+२४०	०	०	०	
५	करोडगिरी खातें	२५	१९	३	३	०	१३८७०+ ४७४	९९७०+२२४	११५०	२७५०+२५०	०	

६ अबकारी खातें कमिशनर नायब व मदतगार „	३	२	०	१	०	३६००+ २५०	१५५०	०	२०५० २५०	०
७ अबकारी तालुकादार	४	२	२	०	०	२७००	१४००	१३००	०	०
८ अबकारी सुपरिंटेंडंट	१७	१४	१	०	२	८०००	६५००	६००	०	९००
९ मुंतजीम आफू	१	१	०	०	०	३००	३००	०	०	०
१० खाणी खातें	५	३	२	०	०	२९००	२०००	९००	०	०
११ शेतकी खातें	९	३	५	१	०	४६७+ १५०	१७४०+१००	२५३५	४००+ ५०	०
१२ व्यापार व उद्योगधंदे खातें	५	२	३	०	०	३७५०+ ७०	१८००	२२००+ ७०	०	०
१३ कॉटेजइंडस्ट्री	३	०	३	०	०	९७०+ ३५	०	९७०+ ३५	०	०
१४ उद्योगधंद्याची प्रयोग शाळा	६	३	३	०	०	२९२०+ ५०	१६२०	१३००+ ५०	०	०
१५ इन्सेक्ट स्टीमबॉइलर	३	१	१	०	१	१७७५+ ५५०	३००	२७५	०	१२००+५५०
१६ कोऑपरेटिव्ह सोसायटी	१५	१२	२	०	१	६३७५+ १००	५२००+१००	७७५	०	४००
१७ टपाल खातें	१०	८	१	१	०	४७५५	२३५५	२००	१२००	०
१८ सदारत आलीया	१	१	०	०	०	५००+ ५०	५००+ ५०	०	०	०
१९ उमूर मजहबी	२	२	०	०	०	५५०	५५०	०	०	०
२० दफ्तर दिवाणी व माल	७	७	०	०	०	२६५०	२६५०	०	०	०
२१ सेंट्रल प्रेस	३	२	१	०	०	१५७०+ २९०	६७०+५००	९००+२४०	०	०
२२ निझामिया आब्झरवेटरी	१	०	१	०	०	७००	०	७००	०	०
२३ सरकारी लायब्ररी	१	१	०	०	०	६००	६००	०	०	०
२४ टेलिफोन	२	१	१	०	०	१२७५+ १५०	४५०+ ५०	८००+१००	०	०
२५ व्हेटरनरी	७	२	५	०	०	३५३०+ ४५०	१५३०+३५०	२०००+१००	०	०

अनुक्रम नंबर.	नांव.	अधिकाऱ्यांची एकूण संख्या.	मुसलमान अधिकाऱ्यांची एकूण संख्या.	हिंदू अधिकाऱ्यांची एकूण संख्या.	पारशी अधिकाऱ्यांची एकूण संख्या.	इंग्रज अधिकाऱ्यांची एकूण संख्या.	सर्व अधिकाऱ्यांचा एकूण मासिक पगार भत्त्या सुद्धां.	मुसलमान अधिकाऱ्यांचा एकूण मासिक पगार भत्त्या सुद्धां	हिंदू अधिकाऱ्यांचा एकूण मासिक पगार भत्त्या सुद्धां	पारशी अधिकाऱ्यांचा एकूण मासिक पगार भ.सु.	इंग्रज अधिकाऱ्यांचा एकूण मासिक पगार भत्त्या सुद्धां	(फुल गॅझेटेड अधिकाऱ्यां-संबंधीं) शेरा.
२६	पाब्लिक गार्डन	१	१	०	०	०	६००+ २५	६००+ २५	०	०	०	
२७	पुराणवस्तु संशोधन खातें	४	४	०	०	०	२३००+ १७०	२३००+१७०	०	०	०	
२८	सेन्सस खातें	२	२	०	०	०	१७५०+ १००	१७५०+१००	०	०	०	
२९	स्टॅटिस्टिक्स खातें (एदार शुमार)	२	२	०	०	०	१६००	१६००	०	०	०	
३०	लँड कॉंपेन्सेशन	१	१	०	०	०	१०००+ १९०	१०००+१९०	०	०	०	
३१	हैदराबाद म्युनिसिपॅलिटी	१०	८	१	१	०	४९०५+ ५६०	४१०५+४६०	३००	५००+१००	०	
३२	लोकल फंड	१	१	०	०	०	६००+ १००	६००+१००	०	०	०	
३३	कोर्ट ऑफ वार्डस	२	२	०	०	०	१४५०+ १५०	१४५०+१५०	०	०	०	
	एकूण...	१८६	१२६	४०	९	११	११४२०५-११-०	७००९४	१९९५०	८८७०	१५३४१-११-०	

हैद्राबाद संस्थानांतील हिंदूंची शिक्षणविषयक परिस्थिति

साक्षरतेचें प्रमाण हें देशांतील शिक्षणविषयक उन्नतीचें खरें गमक आहे हें तत्त्व सर्वमान्य झालेलें आहे. ह्या दृष्टीनें गेल्या ५० वर्षांत हैद्राबाद संस्थानानें कशी काय प्रगति केली आहे तें आपण पाहूं. तक्ते नं. १ व ३ वर नजर टाकल्यास असें दिसून येईल कीं, १८८१ सालीं साक्षरतेचें प्रमाण हजारीं ३७ होतें, तें घसरत घसरत १९२१ मध्यें ३३ वर आलें आहे. त्याबरोबरच हीही गोष्ट दृष्टोत्पत्तीस येते कीं १८९१ सालीं तर साक्षरतेचें प्रमाण हजारीं ४४ होतें. ह्याचा अर्थ असा कीं, शिक्षणखातें बाल्यावस्थेंत असतांनाही १९२१ च्या मानानें १८९१ सालीं दर हजारीं साक्षरांची संख्या ११ नें जास्त होती.

सरकारनें शिक्षणावर करावयाचा खर्च कमी केल्यामुळें कदाचित् साक्षरतेचें प्रमाण कमी झालें असेल असा वाचकांचा समज होण्याचा संभव; पण तो बरोबर नाहीं. तक्ता नं. २ पाहिल्यास सरकार ह्या कामीं अधिकाअधिक पैसा खर्च करीत आहे असें दिसून येईल. जेव्हां साक्षरतेचें प्रमाण हजारीं ४४ होतें, तेव्हां ह्या बाबतांत सरकारी खर्च ३०३२९३ रु. होता. उलटपक्षीं १९२६ सालीं जेव्हां साक्षरतेचें प्रमाण हजारीं ज्यास्तींत ज्यास्त ३३ किंवा थोडें अधिक असेल तेव्हां सरकारी खर्च ७७०००० रु. होता. साक्षरतेचे आंकडे घेऊन सरकारी खर्चाच्या आंकड्याबरोबर तुलना केल्यास ह्या खर्चांचा खरोखर सामान्य जनतेस कितपत उपयोग होत आहे आणि ह्या वाढत्या खर्चाच्या योगानें निजामइलाख्यांत शिक्षणप्रसार कितपत होत आहे हा विचार करण्यासारखा प्रश्न आहे.

खर्चाच्या तक्त्याकडे (तक्ता नं. २) पाहिलें म्हणजे असें दिसून येतें कीं, १९११ पर्यंत खर्चाची वाढ संथपणें चालूच होती. परंतु उस्मानिया युनिव्हर्सिटी स्थापन झाल्यानंतर खर्चाची वाढ १९११ मधील १० लाखांपासून १९२१ मध्यें ६७ लाखांपर्यंत झाली. १९२१ ते १९२६ ह्या पांच वर्षांच्या अल्पावधींतही पुन्हां १० लाखानें वाढ करण्यांत आली. ह्यावरून सामान्य जनतेच्या शिक्षणाकडे फारसें लक्ष न देतां शिक्षणखात्यानें आपलें सारें लक्ष उस्मानिया विद्यापीठाकडेच दिलें असावें असें दिसतें

नं. १–२–३ ह्या तक्त्याचें अवलोकन केल्यास सामान्य लोकांतील साक्षरतेचें प्रमाण निश्चितरीतीनें खालावलें आहे असें दिसतें. आतां संस्थानांतील हिंदू

व मुसलमान ह्या प्रमुख समाजांनीं शिक्षणाच्या बाबतींत कशी काय प्रगति केली आहे हें पाहूं. तक्का नं. ४ पाहिल्यास असें दिसलें कीं, हिंदूंनीं १८८१–१८९१ ह्या दशकांत साक्षरतेच्या बाबतींत थोडीबहुत प्रगति केली होती. परंतु १९२१ चे आंकडे पाहिले म्हणजे तेंच प्रमाण कायम असल्याचें दिसत नाहीं. उलट पक्षीं तक्का नं. ५ वरून असें दिसतें कीं, १८८१ सालीं मुसलमान समाजांतील साक्षरतेचें प्रमाण शेंकडा पांच होतें, तें १९२१ सालीं १० झालें. ह्याचा अर्थ असा होतो कीं, ज्या काळांत मुसलमानांनीं दुप्पट वेगानें साक्षरतेच्या बाबतींत आघाडी मारली, त्या काळांत हिंदूंची यत्किंचितही प्रगति झाली नाहीं.

शिक्षणविषयक प्रगतीची पूर्ण कल्पना येण्याकरितां दोन्ही समाजांनीं दुय्यम आणि उच्च शिक्षणांत कशी काय प्रगति केली आहे, ह्याचाही आपण विचार केला पाहिजे. ५ व ७ नंबरच्या तक्त्यामध्यें दोन्ही समाजांच्या विद्यार्थ्यांचे आंकडे दिले आहेत. दुय्यम शिक्षणांत दोन्ही समाजांतील विद्यार्थ्यांची संख्या जरी सारख्या प्रमाणांत आहे, तरी संस्थानांतील हिंदूंची संख्या मुसलमानांच्या आठपट आहे ही गोष्ट लक्षांत ठेविली म्हणजे हिंदूंची किती निकृष्ट स्थिति आहे हें सिद्ध होतें.

उच्च शिक्षणांतही १९२५ सालीं हिंदू विद्यार्थ्यांची संख्या मुसलमान विद्यार्थ्यांपेक्षां २२६ नें कमी असल्याचें तक्का नं. ७ वरून दिसतें. उलटपक्षीं १८९४ ते १९१० पर्यंत हिंदू विद्यार्थ्यांचें प्रमाण मुसलमानांच्या नेहमीं दुप्पट होतें. हिंदू समाजांतील उच्च शिक्षणाचा ऱ्हास उस्मानिया युनिव्हर्सिटीच्या स्थापनेपासून सुरू झाल्याचें दिसतें. १९१० सालीं जेव्हां मद्रास युनिव्हर्सिटीस जोडलेलें एकच कॉलेज होतें, तेव्हां मुसलमान विद्यार्थ्यांची संख्या फक्त ३० होती. तीच १९१८ सालीं उस्मानिया युनिव्हर्सिटीच्या स्थापनेनंतर त्याच्या सातपट झाली आणि १९२५ सालीं तर त्यांचा आंकडा ६०७ पर्यंत वाढला.

हें समालोचन पूर्ण होण्यास स्त्री–शिक्षणाच्या आंकड्यांचाहि विचार केला पाहिजे. सर्वसामान्य स्त्रियांतील साक्षरतेचें प्रमाण दाखविण्याकरितां ८ नंबरचा तक्का देण्यांत आला आहे. नं. ९ व १० च्या तक्त्यांवरून अनुक्रमें हिंदू आणि मुसलमान स्त्रियांच्या साक्षरतेचें प्रमाण दिसून येतें; आणि ह्या दोन्ही तक्त्यांची तुलना करून पाहिल्यास विलक्षण विरोध दिसून येतो. १९२१ सालीं ३०३ हिंदू स्त्रियांत १ स्त्री साक्षर आहे. उलट त्याच वर्षीं ३२ मुसलमान स्त्रियांत १ स्त्री साक्षर असल्याचें दिसतें. म्हणजे मुसलमान स्त्रियांतील साक्षरतेचें प्रमाण हिंदू स्त्रियांपेक्षां दसपट अधिक आहे.

तक्का नं. ११ वरून असें दिसतें कीं, हिंदू समाज मुसलमानांपेक्षां आठपटीनें अधिक असला, तरी प्राथमिक शाळांतील हिंदू मुलींची संख्या मुसलमान

मुलींपेक्षां निम्यानें कमी आहे. दुय्यम शिक्षणाच्या शाळांतून (तक्ता नं. १२) हिंदू आणि मुसलमान विद्यार्थिनींची संख्या १९२७ सालीं अनुक्रमें ६३९ व ८६६ होती. अर्थात् ह्या बाबतींतही एकंदर लोकसंख्येचा विचार केल्याशिवाय प्रगतीचें खरें स्वरूप लक्षांत येणार नाहीं. उच्च शिक्षणांत (तक्ता नं. १३) एकही हिंदु विद्यार्थिनी आढळून येत नाहीं. उलटपक्षीं १९२४ आणि १९२७ ह्या सालीं अनुक्रमें ८ व ९ मुसलमान विद्यार्थिनी होत्या.

प्रजाशिक्षणपरिषदेच्या स्टँडिंगकमेटीनें जे खुलासे प्रसिद्ध केले आहेत त्याव रून सरकारचा व रयतेचा शिक्षणविषयासंबंधीं दृष्टीकोणच कसा भिन्न आहे हें दिसून येतें. सदर खुलासे वाचल्यास प्राथमिक शिक्षण आम्ही संस्थानांतील स्थानिक भाषांतून मोफत देतों, त्याचप्रमाणें स्थानिक भाषांना व खासगी संस्थांनाही आम्ही उत्तेजन देतों अशी जी शेखी मारण्यांत येते, त्यांत कितपत तथ्य आहे हेंही वाच-कांस दिसून येईल. ज्या ज्या खासगी संस्थांना सरकारी मदत देण्यांत येते त्यांची यादी सरकारनें लोकांच्या माहितीकरितां जरूर प्रसिद्ध करावी आणि त्याबरोबर प्रत्येक संस्था किती जुनी आहे, तिला मदत किती देण्यांत येते आणि संस्थेच्या प्रत्यक्ष खर्चाशीं मदतीचें काय प्रमाण आहे ह्याचाही तपशील द्यावा. सरकारकडून गेल्या दहा वर्षांत ज्या विद्यार्थ्यांना शिष्यवृत्त्या देण्यांत आल्या आहेत त्यांची गुणवर्णनासह तपशीलवार यादी, सदरहू स्टँडिंग कमेटीनें म्हटल्याप्रमाणें ह्या पूर्वींच प्रसिद्ध व्हावयास पाहिजे होती.

आतां आपण खासगी शाळेच्या कायद्याकडे वळूं. सदरहू कायद्याचीं १, ६ (अपवाद,) ७, १० आणि १३ हीं कलमें विचारपूर्वक वाचण्यासारखीं आहेत. पहिल्या कलमांत कायद्याची व्याप्ति सांगण्यांत आली असून कलम ६ (अपवाद) च्या आधारें ह्या कायद्याच्या कक्षेंतून कोणतीही शाळा वगळण्याचे अनियंत्रित अधिकार राखून ठेवण्यांत आले आहेत. कलम १० मध्यें सदरहू कायदा मोडणारास शिक्षा सांगण्यांत आली असून १३ व्या कलमान्वयें कोणतीही संस्था जोंपर्यंत शिक्षणाधिकाऱ्यांच्या मतें शैक्षणिक, सामाजिक, नैतिक अथवा राजकीय दृष्टीनें विघातक नसेल तोंपर्यंत त्या संस्थेला साह्य देण्या-संबंधीं अमर्याद अधिकार देण्यांत आले आहेत. हा कायदा खासगी शाळांच्या उन्नतीकरितां काढण्यांत आला आहे असें जें सरकारकडून सांगण्यांत येतें तें कायदा वाचून कोणासही खरें वाटणार नाहीं. इतकेंच नव्हे तर शिक्षण परिषदेच्या स्टँडिंग कमेटीनें ह्याबाबत जे आंकडे प्रसिद्ध केले आहेत त्यांवरून हा कायदा शिक्षणप्रगतीस किती विघातक झाला आहे हें सिद्ध होतें.

सारांश, हैद्राबाद संस्थानांतील हिंदू पुरुष व स्त्रिया साक्षरतेच्या दृष्टीनें काय किंवा प्राथमिक, दुय्यम अथवा उच्च शिक्षणाच्या दृष्टीनें काय निःसंशय मागसलेले

आहेत. ब्रिटिश इलाख्यांत शिक्षणाच्या बाबतींत तरी हिंदूसमाज मुसलमानांच्या मानानें फार पुढें गेला आहे, तेव्हां हिंदूसमाज सामान्यतःच मागसलेला आहे, असें म्हणून हा प्रश्न टाळतां येणार नाहीं. संस्थानांची उन्नति म्हणजे संस्थानांतील सर्व जातींची उन्नति. ह्या दृष्टीनें सरकारी शिक्षणसंस्थांच्या संस्थानांतील बहुसंख्यांक अशा हिंदूसमाजास लोकसंख्येच्या प्रमाणांत कां उपयोग होत नाहीं याचा शिक्षणखात्यानें अवश्य विचार केला पाहिजे. सदर्हू खात्याचें हल्लींचें धोरण बरोबर नाहीं. ही गोष्ट केवळ वरील एका कारणांमुळेंही सिद्ध होते. त्यावरून शिक्षणखात्यानें योग्य तो बोध घेऊन परिणामावरून आपल्या प्रयत्नांची परीक्षा केली पाहिजे, आणि जेणें करून प्रजेच्या सर्व वर्गाची उन्नति होईल, असें धोरण स्वीकारिलें पाहिजे.

हिंदू समाजानेंही सरकारी शिक्षणसंस्थांचा शक्य तितका अधिक उपयोग करून घेतला पाहिजे. कारण सरकारला कराचा जो पैसा मिळतो त्यांत अधिकांश हिंदूंचाच असतो. जर शिक्षणक्रमासंबंधीं किंवा अशा संस्थांच्या कार्यपद्धतीविषयीं कांहीं तक्रारी असल्या तर त्यांनीं त्या स्पष्टपणें व धैर्यानें योग्य अधिकाऱ्यांपुढें मांडल्या पाहिजेत; आणि मागासलेला समाज असें दूषण येऊं देतां कामा नये. येथें हीही गोष्ट लक्षांत ठेविली पाहिजे कीं, केवळ सरकारी संस्थांवर विसंबून शिक्षणाची प्रगति होणें अशक्य आहे. लोकांनींही ह्या कामीं पुढाकार घेतला पाहिजे आणि असल्या खाजगी प्रयत्नांस उत्तेजन देऊन सर्व समाजास शिक्षणोन्नतीस सारखाच वाव देणें हें प्रत्येक सुधारलेल्या सरकारनें आपलें कर्तव्य समजलें पाहिजे; परंतु एकीकडे संस्थानांतील खाजगी संस्थांना मदत करण्याची वेळ आली म्हणजे पैशाची अडचण दाखवून मदत नाकारावयाची, किंवा दिलीच तरी अगदीं कमी मदत द्यावयाची परंतु संस्थानाबाहेरील संस्थांना आणि त्यांतही इस्लामी संस्थांना मदत करण्यांत मात्र हजारों रुपये खर्च करणाऱ्या निजामसरकारच्या शिक्षण-खात्यास काय म्हणावें, हेंच समजत नाहीं. संस्थानाबाहेरील इस्लामी संस्थांच्या मदतीकरितां दरवर्षी १२७७४८ रु. या खात्यातर्फे पाठविण्यांत येतात ही या बाबतींत विशेष लक्षांत ठेवण्यासारखी गोष्ट आहे.

तक्ता नं. १

हैद्राबाद संस्थामांतील दर हजारीं साक्षरतेचें प्रमाण दाखविणारा तक्ता.

वर्ष.	लोकसंख्या.	दरहजारीं प्रमाण.	शेरा.
१८८१	९८४५५९४	३७	
१८९१	११५३७०४०	४४	
१९०१	११३४११४२	३४	
१९११	१३३७४६७६	३२	
१९२१	१२४७१७७०	३३	

तक्ता नं. २

हैद्राबाद संस्थानांतील शिक्षणावर होणाऱ्या खर्चाचें वाढतें प्रमाण दाखविणारा तक्ता.

वर्ष.	खर्च.	शेरा.
१८८१	२३९२२०	
१८९१	३०३२९३	
१९०१	७४८६६५	
१९११	१०१९७८७	
१९२१	६७६३१०१	
१९२३	६८२९९०२	
१९२६	७७२५८०७	

तक्ता नं. ३

सन १८८१ ते १९२१ पावेतों हैद्राबाद संस्थानांतील साक्षरता व निरक्षरता दाखविणारा तक्ता. (हे आंकडे खानेसुमारीच्या दश-वार्षिक रिपोर्टावरून घेतले आहेत.)

वर्ष.	एकूण लोक सं.	साक्षर.	निरक्षर.	साक्षरतेचें प्रमाण.	शेरा.
१८८१	९८९५५९४	३१८८८०	९५२६७१५	३० १।१४	
१८९१	११५३७०४०	३७०७५२	१११५६२८८	३१ १। ३	
१९०१	११११४११४२	३२७।६९	१०८११९७३	३३ १।१३	
१९११	१३३७४६७६	३६८१६६	१३००६५१०	३६ १। ५	
१९२१	१२४७१७७०	३६५२९०	१२१०६४८०	३· १।३३	

तक्ता नं. ४

सन १८८१ ते १९२१ पावेतों हैद्राबाद संस्थानांतील साक्षर हिंदूंचें प्रमाण दाखविणारा तक्ता.

वर्ष.	हिंदूंची लोक-संख्या.	साक्षर.	निरक्षर	साक्षरांचें प्रमाण.	शेरा.
१८८१	८८९३१८१	२६४५०७	८६२८६७४	३३ १।१०	
१८९१	१०३१५२४९	३४६४७५	९५६९७७४	२९ १।१३	
१९०१	९८७०८३९	२५०२६७	९६३०५७२	२९ १। ८	
१९११	११६२६३७५	२६७०४१	११३५९३३४	४३ १। ९	
१९२१	१०६५६४५३	२७७०५६	१०३७९३९७	३५ ६।१३	

तक्ता नं. ५

संस्थानांतील साक्षर मुसलमानांचें प्रमाण दाखविणारा तक्ता.

वर्ष.	मुसलमानांची लोकसंख्या.	साक्षर.	निरक्षर.	साक्षरांचें प्रमाण	शेरा
१८८१	९२५९२९	४५७५२	८८०१७७	२० ११८	
१८९१	११३८६६६	७०१४७	१०६८५१९	१६ ११४	
१९०	११५५७५०	६३११०	१०९२६४०	१८ ११५	
१९११	१३८०९९०	८१२६०	१२९९७३०	१६ ११५	
१९२१	१२९८२७७	११५५२२	११८२७५५	११ २११८९	

तक्ता नं. ६

सन १८८१ ते १९२१ पावेतों संस्थानांतील साक्षर स्त्रियांचें प्रमाण दाखविणारा तक्ता.

वर्ष.	स्त्रियांची लोकसंख्या.	साक्षर	निरक्षर.	साक्षरांचें प्रमाण	शेरा
१८८१	४८४३४५७	४९६२	४८३८४९५	९८२ ११३	
१८९१	५६६३९११	६९२०	५६[illegible]६९९१	८१८ ११८	
१९०१	५४६७५१३	१८८८३	५४४८६३०	२८९ ११९	
१९११	६५७७५५८	२४०७७	६५५३४८१	२७३ ११३	
१९२१	६१२६[illegible]९९	४३३४०	६०८३३५९	१४१ २१३	

तक्ता नं. ७

हिंदू स्त्रियांची साक्षरता.

वर्ष	हिंदू स्त्रियांची संख्या	साक्षर	साक्षरतेचें प्रमाण	शेरा
१८८१	४२७५३६९	१८८९	२३१६ १/३	
१८९१	५०६८२७८	५२१७	९५३ १/४	
१९०१	४८४८६३८	९४७५	५११ १/८	
१९११	५७२११०१	१०८९३	५२५ १/१५	
१९२१	५२४९८६०	१७३१६	३०३ १/६	

तक्ता नं. ८

मुसलमान स्त्रियांची साक्षरता.

वर्ष	मुसलमान स्त्रियांची संख्या	साक्षर	साक्षरतेचें प्रमाण	शेरा
१८८१	१३६६९९	३१	४४०९ १/१२	
१८९१	४५६४८३	१२२९	३७१ १/७	
१९०१	५६५५२०	५८१६	९७ १/४	
१९११	६७५१६९	८४७७	७९ १/२	
१९२१	६३९२५५	१९५९९	३२ १/२	

तक्ता नं. ९

स्त्रियांचें उच्च शिक्षण. सन १९२४ पूर्वी सरकारी रिपोर्टांत एकही विद्यार्थिनी नमूद नाहीं.

वर्ष.	कॉलेजांतील विद्यार्थिनी.	हिंदू.	मुसलमान.
१९२४	८	×	८
१९२७	९	×	९

तक्ता नं. १०

स्त्रियांचें दुय्यम शिक्षण.

वर्ष.	हिंदू मुली.		मुसलमान मुली.	शेरा.
१८९४	सरकारी शाळा		२८	संस्थानांतील दोन्ही समाजांच्या लोकसंख्यांचें प्रमाणही लक्षांत घेतलें पाहिजे.
	बिनसरकारी शाळा	१३	८६	
१९००		१२	४४	
१९०५		३८	६५	
१९१०		७१	१८१	
(उस्मानिया विद्यापीठाच्या स्थापनेनंतर)				
१९१८	हायस्कूल	५५	२७०	संस्थानांतील दोन्ही समाजांच्या लोकसंख्येचें प्रमाणही लक्ष्यांत घेतलें पाहिजे.
	मिडलस्कूल	४९१	१३३	
१९२५	हायस्कूल	१०२	३३७	
	मिडलस्कूल	५०८	३७९	
१९२७	हायस्कूल	१५६	३९४	
	मिडलस्कूल	४८३	४७२	

तक्ता नं. ११

स्त्रियांचें प्राथमिक शिक्षण.

वर्ष.	हिंदू मुली.	मुसलमान मुली.	शेरा.
१८९४	सरकारी शाळा १३८ बिन सरकारी शाळा २६८	१०९६ ७२९	येथेंहि संस्थानांतील हिंदु मुसलमानांच्या लोकसंख्येचें प्रमाण लक्षांत घेतलें पाहिजे.
१९००	१३५८	२२५७	
१९०५	१४७६	२४२८	
१९१०	१९४४	२८०९	
१९१८	७५८१	७६८८	
१९२५	१०८१५	२०१०५	
१९२७	११९६४	२२०९७	

तक्ता नं. १२

संस्थानांतील कॉलेजांत जाणाऱ्या (हिंदू व मुसलमान) विद्यार्थ्यांची संख्या (हे आंकडे सरकारी रिपोर्टांवरून घेतले आहेत.)

वर्ष	हिंदू विद्यार्थी	हिंदूंची लोकसंख्या	मुसलमान विद्यार्थी	मुसलमानांची लोकसंख्या.	शेरा
१८९४	२३	१०३१५२४९	११	११३८६६६	
१९००	२२	९८७०८३९	१२	११५५७५०	
१९०५	२४	९८७०८३९	८	११५५७५०	
१९१०	४९	११६२६३७५	३०	१३८०९९०	

(उस्मानिया विद्यापीठाच्या स्थापनेनंतर)

वर्ष	हिंदू विद्यार्थी	हिंदूंची लोकसंख्या	मुसलमान विद्यार्थी	मुसलमानांची लोकसंख्या	शेरा
१९१८	९८	११६६२६३७५	२०७	१३८०९९०	
१९२५	३९१	१०६५६४५३	६१७	१२९८२७७	

तक्ता नं. १३

दुय्यम शिक्षण (सरकारी रिपोर्टावरून).

वर्ष.	हिंदू विद्यार्थी.	मुसलमान विद्यार्थी	शेरा.
१८९४	४५३३	३५२४	कृपा करून तक्ता नं. ४ मध्यें देण्यांत आलेले लोकसंख्येचे आंकडे लक्षांत घ्यावे.
१९००	६४१८	५४९६	
१९०५	६००२	६१०७	
१९१०	६२६१	७९८५	
१९१८	१०५००	१२५४६	
१९२५	१८००८	१८९७४	

श्रीमंत राजेराजयान सर किसन प्रसाद महाराजा बहादुर

यमिनु—सलतनत के. सी. आय्. ई., जी. सी. आय्. ई.

अध्यक्ष—कार्यकारी कौन्सिल हैद्राबाद, दक्षिण.

ता. १९ डिसेंबर रोजीं रेसिडेन्सी बाजारांत हैद्राबाद संस्थानांतील हिंदु प्रजेतर्फे भरलेल्या सार्वजनिक सभेनें निवडलेल्या कार्यकारी मंडळाचे आम्ही सभासद महाराजांच्या सेवेसीं खालील अर्ज मांडण्याची अनुज्ञा मागतों.

या प्रसंगीं आसफिया घराणें व हैद्राबाद संस्थानचे सत्ताधीश हिज एक्झॉल्टेड हायनेस निजामसाहेब यांच्याविषयीं आमच्या हृदयांत जी अनुपम राजनिष्ठा वसत आहे तिचें प्रदर्शन करणें आम्ही आपलें कर्तव्य समजतों, आणि आमच्या संस्थानाधिपतींच्या राज्यछत्राखालींच आम्हांस आमची धार्मिक, सामाजिक, शैक्षणिक, राजकीय व औद्योगिक प्रगति करून घ्यावयाची आहे हेंही आम्ही जाहीर करूं इच्छितों.

(२) ता. १९ डिसेंबर रोजीं भरलेल्या सार्वजनिक सभेंत जे ठराव येथील हिंदुजनतेनें पसार केले त्यांची एक नक्कल यासोबत पाठविली आहे. या नकलेचा आमच्या मागण्यांचा संदर्भ तात्काल समजण्यांत बराच उपयोग होईल व निजाम सरकारचें लक्ष या ठरावांकडे पूर्णपणें लक्ष वेधलें जावो अशी आम्ही अपेक्षा करतों.

(३) या संस्थानांत शेंकडा पंचायशीं प्रजा हिंदु असतां त्यांचें सरकारी नोकरींतील प्रमाण फारच अल्प व लोकसंख्येशीं विषम आहे. सरकारी नोकरींत भरणा करतांना हिंदूंच्या हक्काकडे दुर्लक्ष्य केलें जातें याची हिंदुप्रजाजनाला जाणीव होऊं लागली आहे हें आम्ही नम्रपणें सरकारच्या नजरेस आणूं इच्छितों. संस्थानच्या राज्यकारभारांत हिंदूंना फारच थोडा वांटा मिळतो व ज्या ठिकाणीं सरकारी धोरण आखलें जातें अशा सेक्रेटरीएट वगैरे कचेऱ्यांत तर फारच थोड्या हिंदूंची वर्णी लागते असें आमचें नम्र विधान आहे. सर्व संस्थानांत एकहि हिंदु तालुकदार किंवा सुभेदार नसावा व न्यायखात्यांत हिंदु नौकरांचें प्रमाण फारच अल्प असावें हें पाहून हिंदु प्रजाजनांना फारच दुःख होतें. रेव्हेन्यु, न्याय आणि पोलिस ह्या तीन खात्यांशींच जनतेचा अधिक संबंध येतो व प्रजाजनांच्या दृष्टीनें तीं खातीं फारच महत्त्वाचीं आहेत. सारा भरणारे जे लोक अधिक आहेत व लोकसंख्येच्या बहुमताचें प्रतिनिधित्व ज्या जातीकडे

आहे त्या जातींतूनच वरील खात्यांत नौकरांचा भरणा मोठ्या प्रमाणावर झाला पाहिजे असें आम्हांस वाटतें. आम्हांस असेंहि वाटतें कीं सर्व जातींतून सरकारी नौकरांची निवड मोकळेपणानें करण्यांत आली तर जातीजातींतील दंगे होण्याचा कमी संभव आहे. अशा तऱ्हेनें दंगे होणें हा हिंदुस्थानला एक शापच झालेला आहे व या संस्थानांतहि या तऱ्हेचे दंगे अलिकडे वारंवार होऊं लागले आहेत. जो मनुष्य येथें जन्मला व वाढला त्याला आपल्या संस्थानची सेवा सरकारी नौकरींत शिरून करण्याचा जन्मसिद्ध हक्क आहे व सरकारी नौकरीला सार्वजनिक सेवा हें नांवहि यथार्थ आहे. ह्याकरितां संस्थानांतील सर्व जातींच्या लोकांना सेवा करण्याची सारखीच संधि देण्यांत आली पाहिजे व कोणत्याही एकाद्या विशिष्ट जातीवरच मेहरबानी करण्यांत येऊं नये हें सरकारच्या निदर्शनास आम्हांस आणून द्यावेसें वाटतें.

(४) आमची दुसरी तक्रार अशी आहे कीं, सर्व धर्मांना सारखाच मान देण्यांत यावा असें सरकारी फर्मान असून सुद्धां या संस्थानांत वस्तुस्थिति अशी आहे कीं सर्व धर्मीयांना वस्तुतः सारखेंच वागविलें जात नाहीं. संस्थानचा असा कोणताही धर्म नसतो आणि तत्त्वतः संस्थानचा असा कोणताच धर्म असूं नये हें तत्त्व आम्ही अत्यंत नम्रपणें पुढें मांडूं इच्छितों. खरें पाहतां, धर्म, जात, गोत न पाहतां सर्व प्रजेचे हितसंबंध सारख्याच तऱ्हेनें रक्षण करण्याकडे लक्ष पुरविणें हें सरकारचें कर्तव्य आहे. हें सर्वमान्य तत्व या संस्थानांत अमलांत आणलें जात नाहीं. कधीं कधीं अधिकाऱ्यांकडून भलताच पंक्तीप्रपंच करण्यांत येतो, व मुसलमानांची लोकसंख्या शेंकडा नऊ या प्रमाणांत असली तरी सर्वांत जास्त कृपेस पात्र असलेले असे मुसलमानच आहेत हेंहि उघडपणें स्पष्ट करण्यांत येतें हें पाहून आम्हांस खेद होतो.

सन १३४१ फसलीचें अंदाजपत्रक पहातां असें दिसून येतें कीं, पन्नास हजार रुपये केवळ मुसलमानी संस्थांकरतां आणि साडेसतरा हजार रुपये इस्लामी वाङ्मयाकरतां राखून ठेवले आहेत. दरवर्षीं मोठमोठ्या रकमा इस्लामी संस्थांच्या प्रित्यर्थ खर्च होतात. धार्मिक देणग्या वार्षिक ज्या देण्यांत येतात त्या शेंकडा ९५ मुसलमानांसच मिळतात. ह्याचप्रमाणें खास आणि मेहरबानी म्हणून मिळणारें वेतन या सदराखालीं २६२८३० इतके रुपये मुसलमानांना देण्यांत येतात तर हिंदूंच्या वांट्याला फक्त १३७८४ रुपये येतात.ह्याचप्रमाणें खास व धार्मिक देणग्या या सदराखालीं २००६४२ इतकी रक्कम मुसलमानांच्या पदरांत टाकण्यांत येते तर अवघे १३४४ रुपये हिंदूंच्या वांट्याला येतात. आम्हांस ही गोष्ट सरकारच्या निदर्शनास आणावीशी वाटते कीं, संस्थानाबाहेरील मुसलमानी संस्थांना या पांच वर्षांत फारच मोठ्या देणग्या देण्यांत आलेल्या आहेत. उदाहरणार्थ नऊ लाख नेजद रिलीफच्या कामाकरतां, लंडन येथील मशिदीप्रीत्यर्थ पांच लक्ष रुपये, अलिगड येथील मुस्लीम विश्वविद्यालयाला

दहा लाख रुपये व दिल्ली व पानिपत येथील मुस्लीम शाळांना अनुक्रमें पन्नास व वीस हजार रुपये देण्यांत आले आहेत. याशिवाय वार्षिक दोन लक्ष रुपयांची देणगी इस्लामी संस्थांना देण्यांत येते ती वेगळीच.

आम्ही सरकारच्या हेंही नजरेस आणूं इच्छितों कीं, दर वर्षी मशिदी बांधण्याकडे व काजीच्या मुलांना शिष्यवृत्ति देण्याकडे आणि 'हाफीज' तयार करण्याकडे मोठमोठ्या रकमा सरकार खर्च करतें. इस्लामी प्रजेला धार्मिक शिक्षण देण्यासाठीं सरकारनें अनेक खास मिशनऱ्यांची स्वखर्चानें नेमणूक केली आहे. आम्ही ह्यावरील सदराखालीं रकमा खर्च होतात म्हणून तक्रार करीत नाहीं; कारण संस्थाना-मधील एखाद्या वर्गाची प्रगति झाली तर तितक्याच प्रमाणांत संस्थानचा तो एक फायदाच झाला असें आम्ही समजतों. परंतु आम्हांस जें कांहीं म्हणावयाचें आहे तें एवढेंच कीं, ह्या संस्थानास एका वर्गाप्रमाणें सर्व वर्गांना सर्व तऱ्हेच्या सारख्याच सोई करून देण्यांत याव्या. ह्या संबंधांत आम्हांस हें नम्रपणें दाखविणें इष्ट वाटतें कीं हिंदु लोकांना आपल्या खर्चानें देऊळ बांधण्यास किंवा दुरुस्त करण्यास सुद्धां पर-वानगी मिळण्याची फार मारामार पडते आणि चहूंकडे सरकार मशिदी बांधावयास मदत करीत असतें. हिंदूंविषयीं होत असलेला हा वागणुकींतील विरोध जास्तीच स्पष्ट व उघड होतो. शेवटीं ह्या प्रश्नाविषयीं आमचें असें म्हणणें आहे कीं, सरकारनें काढलेल्या कांहीं हुकुम व पत्रकांमुळें रयतेच्या धार्मिक स्वातंत्र्यावर अनवश्यक बंधनें घातलीं गेलीं आहेत व यामुळें कोणत्यानाकोणत्या कारणास्तव हिंदूंना आपले धार्मिक आचार व समारंभ प्रसंगोचित् अशा लवाजम्यासहीत पार पाडणें आणि धार्मिक मिरवणुकी त्रासाशिवाय काढणें अशक्यप्राय झालें आहे. सार्वजनिक रस्त्यां-वर धार्मिक मिरवणुकी काढणें हा प्रत्येक नागरिकाचा मूलभूत हक्क आहे व कोण-तेंही सरकार हा हक्क हिरावून घेऊं शकत नाहीं! मात्र शांततारक्षणार्थ मॅजिस्ट्रेटला ठरावाच्या विवक्षित प्रसंगीं खास हुकुम देण्याचा अधिकार आहे. वाद्यें वाजविणें व मिरवणुकींसंबंधीं सरकारनें जे हुकुम व पत्रकें प्रसिद्ध केलीं आहेत त्यांची पुन्हां एकदां बारकाईनें चौकशी होणें जरूरीचें आहे. कारण ब्रिटिश हिंदुस्थानांतील अनेक हायकोर्टांत व प्रिव्ही कौन्सिलच्या सन्मान्य न्यायाधिशांनीं ह्या विषयावर अनेक वेळां आपलीं मतें व्यक्त केलीं आहेत.

(५) आम्ही सरकारच्या हें नजरेस आणूं इच्छितों कीं त्यांनीं आपलें संस्थानचें शैक्षणिक धोरण हिंदु प्रजेला पटेल व तिच्या संस्कृतीला व एकंदर प्रगतीला सहाय्यक होईल असेंच ठेवावें. सर्व संस्थानांत प्राथमिक शिक्षण सक्तीचें करण्यांत यावें अशी आमची विनंति आहे. कारण साक्षरतेचें प्रमाण व संख्या इतर कांहीं संस्थानांच्या मानानें पहातां फारच कमी आहे व हिंदूंच्या बाबतींत तर हें प्रमाण अतिशय खाला-वलें आहे. यासंबंधांत हें ध्यानांत ठेवलें पाहिजे कीं सरकार शिक्षणावर बरीच मोठी

रक्कम खर्च करीत असूनसुद्धां १८९१ मध्यें हिंदूंचें साक्षरतेचें जें प्रमाण होतें तें-सुद्धां कायम ठेवतां आलें नाहीं. प्राथमिक आणि दुय्यम शिक्षण विद्यार्थ्यांना त्यांच्या मातृभाषेंतूनच देणें इष्ट आहे. सरकारी शाळांकरितां नेमलेल्या अभ्यासक्रमांत असें स्पष्ट लिहिलें आहे कीं, विद्यार्थ्यांना प्राथमिक शिक्षण त्यांच्या मातृभाषेंतूनच देण्यांत यावें. परंतु हें तत्त्व प्रत्यक्ष अमलांत आणलें जात नाहीं. आणि अनेक ठिकाणांहून अशा तक्रारी ऐकण्यांत येतात कीं प्राथमिक शाळेंतून इतिहास व गणित यांसारखे सामान्य विषयसुद्धां फक्त उर्दूतून शिकवले जातात. सरकार प्राथमिक शाळांतून मुलांना त्यांच्या मातृभाषेंतून शिक्षण दिलें जावें अशा तऱ्हेचे खास हुकूम तात्काळ काढील अशी आम्ही आशा बाळगतों. सरकारला हें तत्त्व मान्य झालें आहे कीं, मातृभाषेंतून दिलें जाणारें शिक्षणच जास्त फायदेशीर होतें. आणि म्हणून दुय्यम शाळांतून सुद्धां तेलगू, मराठी व कानडी ह्या देशी भाषांतूनच शिक्षण देण्यांत यावें. कारण उर्दूपेक्षां वरील प्रत्येक भाषा ही किती तरी मोठ्या प्रमाणांत संस्थानांतील लोकांची मातृभाषा आहे। खाजगी शाळेबद्दल सरकारनें जें पत्रक काढलें आहे तें देशहिताला विघातक आहे आणि ह्या तऱ्हेनें अनेक विद्यार्थ्यांना प्राथमिक शिक्षण देण्याचें सरकारनें नाकारल्यासारखें होत आहे. सन १३३४ फसलीचे सरकारी आंकडे बघतां ४०५३ खाजगी शाळा होत्या व त्यांतून ७६६५४ विद्यार्थी शिकत होते. परंतु खाजगी शाळेचें वरील पत्रक निघाल्यानंतर खाजगी शाळांची संख्या १३०५ पर्यंत उतरली व विद्यार्थीहि ३१७४० एवढेच राहिले. ह्याचा अर्थ असा होतो कीं ४४९१४ विद्यार्थ्यांना शिक्षणापासून पराङ्मुख करण्यांत आलें. सुधारलेल्या देशांतून शिक्षणासाठीं खाजगी प्रयत्न करणाऱ्यांना उत्तेजन देण्याचे सरकारचें धोरण असतें. आणि यासाठीं असलें पत्रक सरकारनें रद्द करावें असें आम्ही सुचवतों. सरकारनें अत्यंत प्राचीन अशा हिंदू संस्कृतीच्या प्रगति व रक्षणा-विषयीं कांहींच प्रयत्न केला नाहीं, मात्र इस्लामी संस्कृतीच्या रक्षणाविषयीं व वाढी-विषयीं सारखा प्रयत्न करण्यांत येतो. आम्ही आशा बाळगतों कीं, सरकार या संस्था-नांतील दोन अत्यंत महत्वाच्या अशा वर्गांच्या संस्कृती रक्षणाविषयीं सारखीच मदत देईल.

७ सरतेशेवटीं ब्रिटिश हिंदुस्थान व इतर संस्थानें यांनीं जी विलक्षण प्रगति केली आहे त्याकडे आम्ही सरकारचें लक्ष वेधूं इच्छितों व हिंदुस्थानची भावी राज्य-घटना सांघिक तत्त्वावरच होणार असल्यामुळें, वाक्स्वातंत्र्य, सभास्वातंत्र्य, लेखन-स्वातंत्र्य व धार्मिकस्वातंत्र्य हे मूलभूत हक्क येथील प्रजाजनांना देण्यांत यावे अशी आम्ही विनंति करतों. रामपूरच्या नबाबसाहेबांनीं जाहीर केल्याप्रमाणें सर्व हिंदु-स्थानांत प्रमुख असलेल्या अशा आमच्या संस्थानानें वरील मूलभूत हक्कांच्या स्वातंत्र्याचा जाहीरनामा काढावा हें अत्यंत इष्ट होय. नाहींतर आमचें संस्थान मागें

रेंगाळलें असा लोकापवाद येईल. प्रजेच्या स्वातंत्र्याला आळा घालणारीं सर्व पत्रकें व हुकूम ताबडतोब सरकारनें परत घ्यावींत. इतर लहान लहान संस्थानांतील प्रजाजनांना जे नागरिकत्वाचे हक्क आहेत त्यापेक्षां आमचे येथील प्रजाजनांचे हक्क फारच कमी आहेत म्हणून जबाबदार राज्यपद्धति हेंच ब्रिटिश हिंदुस्थानप्रमाणें येथील राज्यकारभाराचें अंतिम ध्येय कल्पून सरकारनें कमींत कमी ब्रिटिश हिंदुस्थानांतील लोकांना जे हक्क मिळाले आहेत ह्या धोरणाला अनुसरून येथील जनतेलाहि वरचेवर जास्त जास्त हक्क द्यावेत. सध्यांच्या कायदेमंडळास जास्त व्यापक स्वरूप देऊन त्याची वाढ करण्यांत आली पाहिजे. आणि प्रजाजनांना कौन्सिलमध्यें पूर्ण प्रातिनिधित्व मिळेल याची सरकारनें योग्य काळजी घेतली पाहिजे व लोकांच्या शब्दाला राज्यकारभारांत योग्य मान मिळेल अशी व्यवस्था अमलांत यावी म्हणून कायदेकौन्सिलचेंहि अधिकार वाढविण्यांत यावेत.

याशिवाय कांहीं प्रश्न असे आहेत कीं, त्यांचा संबंध स्थानिक स्वराज्याशीं असून त्यांचा जनतेशींहि महत्त्वाचा संबंध येतो व आम्हांस दृढ आशा आहे कीं, सरकार या बाबतींत लोकांच्या कार्यक्षेत्राला पूर्ण वाव देईल.

महाराज, आमच्या अत्यंत महत्त्वाच्या अशा तक्रारी आपल्यापुढें योग्य विचाराकरितां मांडल्या आहेत व या बाबींकडे सरकारचें लक्ष तात्काळ वेधलें जाऊन सरकार योग्य ते उपाय तन्निवारणार्थ अमलांत आणील अशी आम्हांस दृढ आशा आहे.

आपले नम्र सेवक.

हिंदूंच्या तक्रारीबाबत.

" सरकारचें प्रसिद्धीपत्रक. "

इन्फरमेशन ब्युरो खात्याकडून आमच्या सरकारनें खालील प्रसिद्धीपत्रक प्रसिद्ध करण्याकरितां पाठविलें आहे त्याचा सारांश पुढीलप्रमाणें.

ज्यामध्यें हैद्राबाद संस्थानमधील सरकारी नोकऱ्यांमध्यें हिंदूंचें प्रमाण या विषयाचा उहापोह केला आहे असें एक पुस्तक आजकाल वर्तमानपत्रद्वारें व इतर मार्गानें फार प्रसिद्धीस आलें आहे. ह्याचें प्रसिद्धीकरण म्हणजे नुकत्याच राज्यव्यवस्थेविरुद्ध सुरूं झालेल्या उघड राजकीय चळवळीचा एक भाग आहे. ह्यांतील विधानें अत्यंत गैरसमजूत पसरविणारी असल्यामुळें सरकारला उत्तर देणें भाग पडलें आहे.

वर उल्लेखिलेल्या पुस्तकांत सुरुवातीसच हें विधान आहे कीं " १९३१ च्या खानेसुमारीवरून या संस्थानांत हिंदूंची संख्या १२२०३५०० व मुसलमानांची संख्या १५३४३३६ असल्याचें आढळतें. परंतु सरकारी नोकरींत मात्र हिंदूंचें प्रमाण व्यस्त असल्याचें आढळून येतें. पुस्तककर्ते म्हणतात कीं हिंदूंना नोकरीवर न नेमण्याबाबत कोणतेंच योग्य कारण नाहीं. हिंदूंची संस्कृति उच्च दर्जाची असून ते मुसलमानांपेक्षां कोणत्याच प्रकारें कमी नाहींत. पुस्तककर्त्यांनीं असें सुचविलें आहे कीं या संस्थानांत जर हिंदूंच्या प्रगतीच्या मार्गांत जर कोणची अडचण येत असेल तर ती फक्त त्यांचा धर्म हीच होय. पुढें पुस्तककर्त्यांनीं खातेवार हिंदूमुसलमानांच्या गॅझेटेड अधिकाऱ्यांच्या जागेची तुलना केली आहे. त्यांत त्यांनीं. असें दाखविलें आहे कीं हिंदू अधिकारी २४९ असून त्यांचा महिन्याचा पगार सगळा मिळून १२४११७ रु. होतो तर मुसलमान अधिकारी ८७५ असून त्यांचा पगार सगळा मिळून ४८३७५४ होतो आणि शेवटीं असें दाखविलें आहे कीं खालच्या. नोकऱ्यांतूनही हिंदूंची स्थिति तितकीच वाईट आहे; जितकी. गॅझेटेड अधिकाऱ्यांच्या जागेंतून किंबहुना त्याहूनही अधिक वाईट आहे.

पुस्तकांत जरी गणिताच्या पुष्कळशा चुका आहेत तरीसुद्धां एकंदरींत मानानें आंकडे बरोबर असल्याचें सरकार कबूल करीत आहे. परंतु ज्या रीतीनें त्यांची मांडणी केली गेली आहे त्यावरून सहेतुक अथवा निर्हेतुकपणें संस्थानांतील हिंदूंचें अगदीं विरुत चित्र रंगविलें आहे. सरकारी नोकऱ्यांतून हिंदूंना मुद्दाम होऊन वगळण्याचें धोरण ठेवण्यांत आलें आहे ह्या सूचनेस कांहींही आधार नाहीं. सरकारी नोकऱ्यांत दोन जातींमध्यें इतकी मोठी तफावत असण्याचें कारण दुसरीकडे शोधलें पाहिजे; परंतु तें करण्यापूर्वीं कांहीं गोष्टी लक्षांत ठेवावयास पाहिजेत. कारण ह्यामुळेंही तफावत बरीचशी कमी होते.

सर्वांत प्रथम आणि महत्त्वाची गोष्ट म्हणजे आदिहिंदूंना हिंदू गणणें ही चूक होय. कारण उघडच आहे कीं, यांतील बहुसंख्यांक लोक अधिकाऱ्यांच्या जागेची इच्छाही करीत नाहींत व त्यांची लायकीही नसते. त्यांची संख्या २४७३२३० इतकी मोठी असल्यामुळें ही संख्या वजा केली असतां नोकऱ्यांमधील आंकड्याच्या प्रमाणांत मोठा फरक पडतो. तसेंच खेडेगांवांत राहणाऱ्या मोठ्या लोकसंख्येचा आंकडाही गणनेंत, दाखल केल्यामुळें घोटाळा उडाला आहे. कारण नोकऱ्यामध्येंच विशेषतः ग्याझेटेड अधिकाराच्या नोकऱ्यावर दोन्ही जातींतील शहरवासियांमधूनच भरती केली जाते; ह्या बाबतींत नुकत्याच झालेल्या खानेसुमारींतील खालील आंकडे मत्त्हवाचे आहेत.

जात	शहरांत राहणाऱ्यांची संख्या	खेड्यांत राहणाऱ्यांची संख्या	शहरांत राहणाऱ्यांचें शेंकडा प्रमाण	खेड्यांत राहणाऱ्यांचें शेंकडा प्रमाण
आदि हिंदू खेरीज करून इतर हिंदू.	८०३५०२	८८९६११३	८.३	९१.७
मुसलमान.	५०६९४४	१०२७७२२	३३	६७

ह्या ठिकाणीं हें सांगितलें पाहिजे कीं २००० वस्तीच्या किंवा त्याहून ज्यास्त गांवांचा शहर या सदरांत समावेश केला आहे. संस्थानांतील हिंदू मुख्यत्वेंकरून शेतकरी आहेत. सर्व संस्थानांतील हिंदूंचें आदिहिंदू वगळून मुसलमानाशीं प्रमाण जरी ६.३ ते १ आहे तरी खेड्यांत राहणाऱ्यांचें प्रमाण ८.६ ते १ असून शहरांत राहणाऱ्यांचें प्रमाण १.६ ते १ आहे. ह्या मानानें पाहतां पुस्तककर्त्यानें राज्यव्यवस्थेविरुद्ध हिंदूंना कमी नोकऱ्या मिळण्याबाबत जो आरोप केला आहे, त्यांतील जोर पुष्कळसा नाहींसा होतो.

तरी पण असा प्रश्न करितां येईल कीं, लोकसंख्येचे आंकडे योग्य तऱ्हेनें दाखविले गेले तरीसुद्धां ग्याझेटेड अधिकाऱ्यांच्या जागेवर मुसलमानांची इतक्या मोठ्या प्रमाणांत नेमणूक कशी केली जाते, याला कारणें दोन आहेत. पहिलें कारण हें कीं, शहरांतील मुसलमान रहिवाश्यांचा हिंदूंपेक्षां स्वभावतः व ऐतिहासिक परंपरेनें सरकारी नोकरीकडेच कल असतो. तुलनात्मक दृष्टीनें त्यांची जात गरीब असून त्यांच्याजवळ भांडवल नसतें आणि धंद्याचे मार्गहि फार थोडे मोकळे असल्यामुळें स्वाभाविकपणेंच नोकरीचा राजमार्ग ते पतकरतात. ही गोष्ट केव्हांही नाकबूल करतां येणार नाहीं कीं, पुष्कळसे हिंदू आपल्या धन्याची नोकरी करूं इच्छितात. पण त्यांचे विशेष हितसंबंध दुसरीकडे असतात. दरवर्षीं होणाऱ्या सिव्हिल सर्व्हिस परीक्षेस दोन्ही जातींतून बसणाऱ्या विद्यार्थ्यांची संख्या पाहिल्यास सरकारी नोकरींत शिरण्याच्या दोन्ही जातींत असलेल्या उत्कट इच्छेचें उत्कृष्ट चित्र दृष्टीस पडतें. ग्याझिटेड अधिकाऱ्यांच्या मोकळ्या जागांपैकीं शेंकडा पन्नास जागा हैद्राबाद

सिव्हिल सर्व्हंटस्‌करितां राखून ठेवण्याचा नियम आहे. बाकीच्या जागा खालच्या अधिकाऱ्यांच्या बढतीनें किंवा अन्य तऱ्हेनें भरण्यांत येतात. वर्षांतून एकदां हैद्राबाद सर्व्हिसमध्यें येऊं इच्छिणाऱ्या व ज्यांची लायकी आहे अशा सगळ्या विद्यार्थ्यांना वरिष्ठ अधिकाऱ्यांच्या बोर्डापुढें यावें लागतें. हें बोर्ड प्रत्येक विद्यार्थ्यांची वैयक्तिक मुलाखत घेऊन मग ठरवितें कीं कोणत्या विद्यार्थ्यास चढाओढीच्या परीक्षेस बसूं द्यावें. हें ठरवितांना विद्यार्थ्यांच्या कॉलेजमधील आयुष्यक्रमाच्या शैक्षणिक व खेळाडू-वृत्तिबाबत त्याच्या घराण्याचा; त्याच्या सामाजिक दर्जाचा आणि त्याच्या स्वतःच्या व्यक्तीत्वाचा विचार केला जातो. ह्या कसोटीस जे उतरत नाहींत त्यांना पुढें जावयास मिळत नाहीं. प्रस्तुत विषयाच्या स्पष्टीकरणार्थ खालीं सात वर्षांचे आंकडे दिले जात आहेतः---

	अर्ज करणारांची संख्या.		बोर्डानें पास केले त्यांची संख्या.	
वर्ष	हिंदु	मुसलमान.	हिंदू	मुसलमान
१९२६	२०	१६२	१६	१२०
१९२७	१६	९२	५	४७
१९२८	४	५५	४	३४
१९२९	२२	४९	१६	३७
१९३०	१७	४२	८	२०
१९३१	१२	४१	५	२०
१९३२	९	३९	६	२३

बोर्डाकडून हिंदू विद्यार्थ्यांना फारच समाधानकारक रीतींनें वागविलें जातें. कांहीं वेळां तर मुद्दामच मुसलमानांपेक्षां कमी प्रकारची कसोटी त्यांना लाविली जाते. कारण हिंदूंची संख्या येते त्यापेक्षां जास्त सिव्हिलसर्व्हिसमध्यें यावी म्हणून असें केलें जातें.

दुसरें कारण हें कीं, या संस्थानांत हिंदूंपेक्षां मुसलमानांची असल्या परीक्षे-मध्यें लायकी जास्त असल्याचें दिसून येतें. कारण १९२६ पासून १९३१ पर्यंत सिव्हिल सर्व्हिसमधील ३८ मोकळ्या जागांपैकीं फक्त ४ च जागा हिंदू मिळवूं शकले. हिंदू विद्यार्थी कमी कां असतात यासंबंधीं नेहमीं देण्यांत येणारें उत्तर सरकारला माहीत आहे. उत्तर हें देण्यांत येतें कीं, सध्यां प्रचलित असलेली शिक्षणपद्धति ज्यामध्यें शिक्षणाचा माध्यम दुय्यम व वरिष्ठ शिक्षणांत उर्दू किंवा इंग्रजी ठेविला गेला आहे त्यामुळें हिंदु विद्यार्थ्यांची कुचंबणा होते. सरकारला हें उत्तर समाधानकारक वाटत नाहीं. परंतु येथें शिक्षणपद्धतीच्या योग्यायोग्यतेचा विचार करावयाचा नाहीं. इतकें सांगितलें असतां पुरें आहे कीं, तहसीलदारीच्या वेळोवेळीं होणाऱ्या परीक्षेस किंवा नॉन गॅझेटेड नोकरांच्या खात्याकडून घेतल्या जाणाऱ्या परीक्षेंत हिंदु विद्या-र्थ्यांचा तुटवडा स्पष्टपणें निदर्शनास येतो. परंतु तेंच दुसऱ्या इतर परीक्षेंत जरी उर्दू भाषा तेथेंहि असते तरीपण तेथें त्यांची उणीव दिसून येत नाहीं. उदाहरणार्थ

येथील वकीलीच्या परीक्षेस मागील पांच वर्षांत ३१६७ हिंदु विद्यार्थी बसले व १३१८ मुसलमान विद्यार्थी बसले. संस्कृती किंवा धर्म ही नोकरीवर नेमणूक करण्या बाबत कसोटी होऊं शकत नाहीं. व्यक्तीची लायकी हीच नेमणुकीच्या बाबतींत महत्त्वाची बाब विचारांत घ्यावयाची असते. तेव्हां अशा परिस्थितींत मुसलमानांच्या वांट्यास लोण्याचा मोठा गोळा आल्यास त्यांत कांहीं मोठेसें आश्चर्य नाहीं. विशेषतः जेव्हां ही गोष्ट लक्षांत घेतली जाईल कीं, २० किंवा २० वर्षांवरील वयाच्या दरहजारीं मुसलमानांची संख्या १६० आहे तर हिंदूमध्यें ही संख्या ७१ आहे.

वरिष्ठ सरकारी नोकऱ्यांमधील हिंदूंचें प्रमाण यासंबंधीं वर लिहिलें गेलें इतकें पुरें आहे. कनिष्ठ नोकऱ्यामध्यें त्यांचें प्रमाण कसें आहे त्यांचे आकडे उपलब्ध नाहींत. परंतु इतकें खात्रीपूर्वक सांगतां येईल कीं, त्यांचें प्रमाण वरिष्ठ नोकऱ्यांपेक्षां कनिष्ठ नोकऱ्यांत जास्त आहे.

आंकडे स्पष्टपणें खरी काय स्थिति आहे, ते दाखवीत आहेत. विचारी आणि निःपक्षपाती टीकाकाराला हें पटविण्यास पुरें आहे कीं, सरकारी नोकरीच्या नेमणुकीमध्यें सरकार हिंदु–मुसलमानांचा भेदभाव ठेवीत नाहीं. याबद्दल आतां पुरेसें लिहून झालें आहे. आतां फक्त पुस्तककर्त्यानें जी गोष्ट वगळली आहे ती ह्या चित्राची दुसरी बाजू विशद करण्याचें काम राहिलें आहे. संस्थानामध्यें जवळ जवळ २२००० खेडीं आहेत. बहुतेक प्रत्येक खेड्याला एक माली पाटील, एक पोलीस पाटील व एक कुलकर्णी असतो. हे तिन्ही हिंदूच असतात. उदाहरणार्थ परभणी जिल्ह्यांत जेथें हिंदु–मुसलमानांच्या लोकसंख्येचें प्रमाण १०० स १२ आहे तेथें शेंकडा ९९ पाटील कुळकर्णी हिंदूच आहेत. हिंदु सर्व संस्थानभर पसरलेले असल्यामुळें व पाटील कुळकर्णीपणाचा मक्ताच त्यांनीं घेतला असल्यामुळें जिल्ह्यांतून त्यांचें वजन व त्यांचा दरारा फार आहे. त्यांचें वेतनही प्रमाणांत आहे. चालू सालच्या बजेटांत फक्त दिवाणी खेड्यांच्या पाटील कुळकर्ण्यांच्या वेतना (स्केला) करितांच कांहीं नाहीं तरी २२.१० लाखाइतकी मंजुरी झाली आहे. ही रक्कम सर्व वेतनाची. कारण संस्थानचें शेंकडा ४६ क्षेत्र जहागिरीस दाखल आहे व तें यांत वगळलें आहे. ह्यावरून हें दिसून येईल कीं, सरकारी खात्यांतून जरी मुसलमानांची संख्या ज्यास्त येत असली तरी हिंदूंनीं पाटील कुळकर्ण्यांच्या रूपानें ग्रामव्यवस्थेचा मक्ताच घेतल्यामुळें हें तराजूचें पारडें बरोबर होत आहे.

सरकारची हिंदू प्रजा सर्वांच्या अगोदर हें कबूल करील कीं, पुस्तककर्त्याचा नेम चुकला. हिंदु प्रजेला हें कळून येईल कीं, सरकारच्या अंतःकरणाला प्रजेची उन्नती करणें व त्यास सुख देणें जितकें प्रिय आहे तितकें मुसलमान ख्रिश्चन किंवा पारशी यांचें आहे. सरकारला सर्व प्रजेच्या राजनिष्ठेची सारखीच किंमत असून सरकारी नोकरींत किंवा इतरत्रही सरकारला जातीजातींतील भेदभाव केव्हांही पसंत नाहीं.

ह्याच पुस्तककर्त्याचीं असलींच दुसरीं दोन पुस्तकें (ज्यांमध्यें हिंदूंवरील अन्यायाच्या बाबतींत विवरण केलें आहे) व संस्थानांतील प्रचलित शिक्षणपद्धति यासंबंधीं सरकारकडून वेगळ्या प्रसिद्धिपत्रकांत विचार केला जाईल.

हैद्राबाद संस्थानच्या हिंदू प्रजेनें जाहीरसभेंत निवडून दिलेल्या

स्टँडिंग कमिटीतर्फे उत्तर.

एक्झिक्यूटिव्ह कौन्सिलच्या ना. अध्यक्षांनीं डेप्युटेशनची भेट घेण्याचें नाकारल्या कारणानें, हैद्राबाद संस्थानच्या हिंदु प्रजेनें जाहीरसभेंत निवडून दिलेल्या स्टँडिंग कमिटितर्फे ता. २८ जानेवारी १९३२ इ. रोजीं रजिस्टर करून टपालमार्गें ना. अध्यक्षांच्या हुजूरातीस एक मेमोरिअल सादर केलें. हें विनंतीपत्रक ऊर्फ मेमोरिअल वर्तमानपत्रांतून यापूर्वीच प्रसिद्ध झालें आहे. सदरील मेमोरिअलमध्यें सरकारच्या नजरेस खालील गोष्टी आणण्यांत आल्या होत्या त्या ह्या कीं, सरकारी नोकरीवर नेमणूका करण्यांत हिंदूंच्या हक्काची पायमल्ली केली जाते, त्यांचें सरकारी नोकरींत प्रमाण अगदीं अल्प आहे व मेमोरिअलच्या तिसऱ्या पॅराग्राफमधील शेवटच्या भागांत हें दाखविलें होतें कीं, सर्व जातीच्या लोकांना सरकारी नोकरींत सारखाच वाव असावा व कोणत्याही जातीवर खास मेहेरबानी नसावी.

संस्थानांमधील सरकारी नोकऱ्यांमध्यें हिंदूंची सद्यःस्थिती काय आहे हें दाखविण्याकरितां स्टँडिंग कमिटीनें एक पुस्तकही सोबत पाठविलें होतें. ज्यांच्यामध्यें संस्थानांतील नोकऱ्यामधून अधिकाराच्या जागेवर हिंदूंचें प्रमाण कसें आहे यासंबंधीं विवेचन केलें होतें.

ह्या विषयावर सरकारतर्फे प्रसिद्धीखात्याच्या द्वारें एक कम्युनिकही प्रसिद्ध झालें आहे. व तें कम्युनिक २३ फेब्रुवारी १९३२ च्या बुलेटिनमध्यें छापलें गेलें आहे. विशेष स्पष्टीकरणार्थ आणखी एक कम्युनिक दिल्लीहून ता. २ मार्च १९३२ रोजीं प्रसिद्ध झालें असून तेंही ७ मार्च १९३२ च्या बुलेटिनमध्यें छापलें गेलें आहे.

सरकारतर्फे सरकारची बाजू स्पष्ट करणारीं वरील कम्युनिक प्रसिद्ध केल्याबद्दल स्टँडिंग कमिटी सरकारची आभारी आहे. ह्या कम्युनिकांमधून सरकारतर्फे हें दाखविण्याचा प्रयत्न करण्यांत आला आहे कीं, नोकऱ्या देतांना सरकार जातीचा प्रश्न मुळींच लक्षांत घेत नाहीं. आणि सरकारी नोकऱ्यांतून मुसलमान ज्यास्त कां याचीं कांहीं कारणेंही दिलीं आहेत. ह्या कारणांचा विचार पुढें करण्यांत येईल. पण त्यापूर्वीं हें मान्य केलें पाहिजे कीं, वरील कम्युनिकाच्या शेवटीं जें तत्त्व सांगण्यात आलें तें कमिटीच्या दृष्टीनें अत्यंत महत्त्वाचें व बहुमोलाचें आहे. तें तत्त्व म्हणजे सरकारला सर्वांच्या राजनिष्ठेची सारखीच किंमत असून सरकारी नोकऱ्यांतून अथवा

इतर दिशेनेंही जातिभेद केलेला मुळींच खपणार नाहीं. ह्या मेमोरिअलमध्यें कमिटी-नेंही ह्याच तत्त्वावर जोर दिला असून ह्या प्रसंगानें पुनः तेंच तत्त्व जोरानें पुढें मांडीत आहे व कमिटीचें कार्यक्षेत्रही ह्या तत्त्वाला अनुलक्षूनच आंखलें गेलें आहे. निःपक्ष-पाती वाचकाला मेमेरिअलमध्यें जातिभेदाचें भूत कोठेंही आढळणार नाहीं आणि कमिटीतर्फें स्पष्टपणें असें जाहीर करण्यांत येतें कीं, जातिभेदाची भावना कमिटीच्या-पुढें केव्हांही नव्हती. कमिटीचें ध्येय हें आहे कीं, संस्थानांतील सर्व जातींना समान-तेनें वागविलें जावें व जातिभेदाचें हें भूत काढून टाकण्याकरितां कमिटी शक्य तितका प्रयत्न करील. संस्थानांत हिंदूंची संख्या शेंकडा ८५ आहे आणि कमिटीला हें आढळून आलें कीं, हिंदूंचे हक्क पद्धतशीर रीतीनें मारले जात आहेत म्हणून त्यांनीं हें काम हातीं घेतलें; पण त्यामुळें कमिटी जातिविशिष्ट काम करणारी संस्था ठरूं शकत नाहीं. कमिटी स्पष्टपणें जाहीर करूं इच्छिते कीं, जोंपर्यंत कमिटिचे सभासद हिंदूंकारितां विशेष सवलतीची मागणी करणार नाहींत व असल्या हक्काची मागणी करणार नाहींत कीं, ज्यामुळें दुसऱ्या जातीचें नुकसान होईल तोंपर्यंत जातीविशिष्ट संस्थेचें खापर त्यांच्या माथीं फोडतां येत नाहीं. जोंपर्यंत कमिटी न्यायाची याचना करीत आहे तोंपर्यंत जातिविशिष्टतेचा शिक्का त्यांच्यावर मारतां येत नाहीं.

हिंदूंच्या लोकसंख्येसंबंधीं लिहितांना कम्युनिक म्हणतें कीं, आदिहिंदूंची हिंदूंमध्यें गणना करणें योग्य होणार नाहीं. कमिटीला सरकारकडून प्रसिद्ध झालेल्या ह्या विधानाबद्दल आश्चर्य वाटत आहे. कारण हिंदूंमध्यें अशा तऱ्हेचे भेद पाडण्याचा प्रयत्न आजपर्यंत ह्या संस्थानमध्यें झाला नव्हता. कमिटी जोरांत हें जाहीर करते कीं, आदिहिंदु हें नांवच ज्याप्रमाणें दर्शवित आहे त्याप्रमाणें आदिहिंदु हे हिंदूच होत. इतर हिंदू ज्या देवांना भजतात त्याच देवांना आदिहिंदू भजतात. इतर हिंदु ज्या ग्रंथांना प्रमाण मानतात त्याच ग्रंथांना आदिहिंदूही प्रमाण मानतात व इतर हिंदूं-च्याच चालीरीती ते पाळतात. मि. अजीज अहमदसाहेब, असिस्टंट डायरेक्टर इन्फर-मेशन ब्युरोनें जेव्हां हेंच प्रमाण पुढें मांडलें तेव्हां सर्व हिंदूंनीं त्याचा जोरानें निषेध केला व स्थानिक आदिहिंदुपुढाऱ्यांनीं हीच भावना बुलेटिनवर्तमानपत्रद्वारें प्रसिद्ध केली. खरें पाहूं जातां एका जातीमध्यें अशा तऱ्हेचे भेद पाडण्यास एका कारणा-शिवाय कोणतेंही कारण दिसत नाहीं. आणि तें कारण म्हणजे एका जातींतील कांहीं चालकांची विभक्तीकरण करून एकाची दुसऱ्याशीं लढालढी लावून देणें हेंच होय.

कमिटीला हें माहीत आहे कीं, आजपर्यंत सरकारनें " फोडा आणि झोडा " या तत्त्वाचा केव्हांही अवलंब केला नव्हता; सरकारला असल्या तऱ्हेचे खोडसाळ भेद करण्याची कोणतीही अवश्यकता नाहीं.

सदरीं कम्युनिकमध्यें असें म्हटलें आहे कीं, आदि हिंदूंपैकीं अधिकांश लोक अधिकाराच्या नोकरीची कधीं आकांक्षा बाळगीत नाहींत व ते त्या गोष्टीस लायकही

नाहींत तेव्हां असें सुचविण्यांत येतें कीं त्यांची गणना हिंदूंमध्यें करूं नये. ह्या विधानांतील मूलभूत कल्पना अत्यंत सदोष असून जर हें विधान तसें पुढें वाढविलें तर त्यापासून हास्यापपद अनुमानें निघतात. उत्तरादाखल असेंही म्हणतां येईल कीं, मुसलमानांमध्येंही असे लोक आहेत कीं, जे नोकरीची कधीं आकांक्षा बाळगीत नाहींत व जे नोकरीस लायकही नसतात. असला हा बहुसंख्याक समाज मुसलमानांतून वगळल्यास तें योग्य, स्पृहणीय व न्यायीपणाचें होईल काय ?

कम्युनिकमधील दुसरा मुद्दा पुढें मांडण्यांत आला आहे तो असा कीं, बहुशः शहरांत राहणाऱ्या लोकसंख्येंतूनच नोकरवर्गाची भरती केली जाते. शहरांत राहणाऱ्या हिंदूंचे प्रमाण शहरांत राहणाऱ्या मुसलमानांच्या प्रमाणाशीं १·६ ते १ असें आहे व यापेक्षां ज्यास्त प्रमाणांत हिंदूंना नोकऱ्या देऊं नयेत. प्रथमतः कमेटीला हेंच कळत नाहीं हें विधान ह्या मुद्याला लागूं कसें होतें व त्यांत काय राम आहे. नुसता शहरांत राहणाऱ्या लोकसंख्येचाच ह्या बाबतींत विचार कां व्हावा हेंच कमिटीस समजत नाहीं. सरकारी नोकरीकरितां उमेदवाराच्या शैक्षणिक व इतर लायकीचा विचार करावा लागतो आणि असा कायदा कोठेंही नाहीं कीं, उमेदवार खेड्यांतला राहणारा आहे म्हणून तो नोकरीस नालायक समजण्यांत यावा. थोड्या वेळापुरतें जर असें गृहीत धरलें कीं असा कायदा आहे तरीसुद्धां हिंदु–मुसलमानाचें प्रमाण (शहरांत राहणाऱ्यांचें) १·६ ते १ असल्याचें सरकारला कबूल आहे. ह्या प्रमाणाच्या दृष्टीनें विचार केला तरी सुद्धां हिंदूंचें प्रमाण नोकऱ्यांमध्यें मुसलमानांच्या बरोबरीनें नव्हे तर त्यांच्यापेक्षां अधिक असावयास पाहिजे. ह्या प्रमाणाच्या दृष्टीनें सुद्धां हिंदूंच्या नोकऱ्यांमधील अल्प प्रमाणाचें समर्थन करतां येत नाहीं. कम्युनिकमध्यें सरकारी नोकऱ्यांमध्यें मुसलमानांचें प्रमाण ज्यास्त असण्याचीं दोन कारणें दाखविलीं आहेत. एक हें कीं हिंदूंपेक्षां मुसलमान हे स्वभावतः व त्यांच्या ऐतिहासिक परंपरेमुळें सरकारी नोकरीकडे त्यांचा विशेष कल असतो व दुसरें हें कीं, सिव्हिलसर्व्हिससारख्या परिक्षेमध्यें हिंदूंपेक्षां ते ज्यास्त लायक ठरतात.

पहिल्या कारणासंबंधीं बिनधोकपणें असें म्हणतां येईल कीं, तें बरोबर नसून प्रमेयावरून तें अनुमान काढलें आहे तेंच दोष आहे. हिंदूंना कित्येक वर्षेपर्यंत सरकारी नोकरींत वाव मिळूं द्यावयाचा नाहीं, त्यांना सवलती द्यावयाच्या नाहींत, व अशा तऱ्हेनें सिव्हिलसर्व्हिसच्या चढाओढीच्या परीक्षेस बसण्यापासून त्यांना परावृत्त करावयाचें व मग म्हणावयाचें कीं, हिंदूंमध्यें असल्या परीक्षेस बसण्याची लायकीच नाहीं. अशा तऱ्हेचें म्हणणें म्हणजे सिद्ध करावयाचें प्रमेय गृहीत धरून वाद करण्यासारखेंच आहे. सिव्हिलसर्व्हिसच्या परिक्षेस हिंदूंची संख्या कमी असते. याचें कारण नालायकी किंवा नोकरीकडे त्यांचा कल नसणें हें नसून त्यांना खात्रीपूर्वक हें वाटत असतें

कीं, आपण निवडून येण्याचा संभव कमी असून ह्या नाहींतर त्या कारणानें आपण वगळलें जाणार हें कारण आहे.

इ. स. १८८५ (१२९५ फ.) मधील सरकारी नोकरीचे आंकडे लक्षांत घेतले असतां आपणास असें आढळून येईल कीं, हिंदूंची संख्या एकूण ४९४९ होती तर मुसलमानांची संख्या २८८२ होती. तेच १९२० ई. (१३३० फ) चे आंकडे पाहिले तर प्रमाण यांच्या उलट दिसून येईल. हिंदूंची संख्या २३९३ तर मुसलमानांची संख्या ५१७४ आहे. १२९५ व १३३० फ. मधील नोकरांचे तक्ते दिले आहेत, त्याव- रून आपणास दिसून येईल कीं, १३३० फ. मध्यें पगाराचें मान जसजसें वाढत जातें, तसतशी हिंदूंची संख्या ज्यास्त प्रमाणांत कमी होत जाते. १३४० फ. (१९३० ई) मध्यें परिस्थिती ह्या पेक्षांहि वाईट झाली आहे असें कामिटी उघडपणें विधान करते. दुःखाची गोष्ट ही आहे कीं, ह्या सालाचे आंकडे कामिटीला मिळूं शकले नाहींत.

तक्ता नंबर १ इ. स. १८८५ (१२९५ फ.) मध्यें प्रत्येक खात्यांत हिंदू मुसलमान नोकरांचें प्रमाण दाखविणारा तक्ता.

खात्याचें नांव.	हिंदू.	मुसलमान.
१ सेक्रेटरीएट	३७	१६४
२ रेव्हिन्यू (माल)	२३०६	३४७
३ जंगल	२५	२७
४ अबकारी	६२	२९
५ करोडगिरी	१३००	५८
६ स्टँप	१२	५
७ टांकसाळ	१५	१२
८ टपाल	८४	११८
९ खजिना	१४१	८५
१० न्याय	२३४	३७६
११ पोलीस	४७९	१४३५
१२ शिक्षण	११४	११७
१३ मेडिकल	७	२६
१४ छापखाना	१०	१७
१५ तामिरात	११०	५५
१६ म्युनिसिपॉलिटी	१०	३३
१७ स्टेबलर	१	३
१८ भाषांतर	२	०
एकूण	४९४९	२८८२

१९२० इ. (१३१० फ.) मध्यें हिंदू-मुसलमानांची पगारवारीनें संख्या दर्शविणारा तक्ता नंबर २.

वार्षिक पगार.	हिंदू.	मुसलमान.
३०० ते ६००	१६३९	३१०५
६०० ते ९००	२५६	६६१
९०० ते १२००	१९५	४२९
१२०० ते १५००	७४	१३८
१५०० ते १८००	७०	१७०
१८०० ते २४००	३८	१५८
२४०० ते ३०००	२१	१०१
३००० ते ३६००	३२	१२४
३६०० ते ४२००	४	४४
४२०० ते ५०००	९	४७
५००० च्या वर	४८	१९७

वरील आंकड्यांवरून सरकारी पत्रकांत ओढून ताणून जें कारण दाखविण्याचा प्रयत्न केला आहे कीं, ऐतिहासिक परंपरेनें मुसलमानांचा ओढा सरकारी नोकरीकडे हिंदूंपेक्षां अधिक आहे तें किती निराधार आहे हें सिद्ध होतें. १८८५ पासून सरकारचें धोरण बदललें असून हिंदूंना नोकरींत घेण्याचें प्रमाण कमी कमी करण्यांत आलें आणि आतां जेव्हां हिंदूंचें प्रमाण अगदींच कमी झालें तेव्हां हें कारण पुढें करण्यांत आलें कीं, हिंदू हे स्वभावतःच सरकारी नोकरी करण्यास नाखुष असतात. हें लक्षांत ठेविलें पाहिजे कीं, पूर्वी देशमुख देशपांड्यांच्या अधिकाराच्या जागेवर हिंदू असत व देशाच्या कामकाजाची व्यवस्था पूर्णपणें त्यांच्याकडे होती. जेव्हां त्यांच्याकडून हें काम काढून घेण्यांत आलें तेव्हां सरकारनें एका हुकुमान्वयें असें अभिवचन दिलें होतें कीं, मालगुजारी खात्यांत देशमूख देशपांड्यांना योग्य अशा नेमणुका दिल्या जातील. हा हुकूम २८ सफर १२८७ हिजरी (१८७० इ.) च्या सरकारी गॅझेटांत प्रसिद्ध झाला आहे. कमिटीला ही गोष्ट नमूद करण्यास अत्यंत खेद वाटतो कीं, हें वचन पाळलें गेलें नाहीं.

सरकारी पत्रकांत सरकारी नोकरींत निवडून येण्यास उमेदवारास खालीं दिलेले गुण अंगीं असणें अवश्य आहे असें म्हटलें आहे. (१) उमेदवाराचा कॉलेजमधील आयुःक्रम (२) खानदानी हक्क (३) त्याचा सामाजिक दर्जा (४) त्याचा व्यक्तिप्रभाव. पहिल्या कारणासंबंधीं असें केव्हांही म्हणतां येणार नाहीं कीं हिंदु दुसऱ्यांपेक्षां या बाबतींत मागासलेले आहेत. हें सुप्रसिद्ध आहे कीं ते युनिव्हर्सिटीच्या परीक्षांतून पहिला नंबर पटकावितात. दुसरें खानदानी हक्क

या बाबतींत हिंदूंना फार मोठी अडचण आहे. खानदानी हक्क म्हणजे काय यासंबंधीं सांगितलेंच आहे कीं खानदानी हक्क म्हणजे नोकरीकरितां उमेद्‌वार असलेला विद्यार्थी एखाद्या विद्यमान सरकारी नोकरींत असलेल्या गृहस्थाच्या खानदानीचा असावयास पाहिजे. याचा परिणाम हा होतो कीं उमेद्‌वार कितीहि लायक असला तरी जर तो सरकारी नोकराच्या खानदानांतील नसेल तर वगळला जातो. या तत्त्वामुळें सरकारी नोकरी म्हणजे कांहीं खानदानीचा मक्ताच होऊन बसला आहे. यापूर्वी हें दाखविलेंच आहे कीं, सरकारी नोकरींत हिंदूंचें प्रमाण अगदींच अल्प आहे आणि याच तत्त्वामुळें हें प्रमाण कधींच वाढूं शकत नाहीं. सामाजिक दर्जा आणि व्यक्तिप्रभाव हे संदिग्ध शब्द आहेत आणि त्यामुळें लायकी अथवा नालायकीची निव्वळ सिलेक्शन कमिटीच्या निव्वळ मर्जीवर अवलंबून राहते आणि या बोर्डावर कोणीही हिंदू नसतो. अशीं उदाहरणें पुष्कळशीं दाखवितां येतील कीं हिंदु उमेद्‌वार एवढ्याचकरितां निवडला नाहीं कीं ज्या जागेकरितां तो उमेद्‌वार आहे ती जागा त्याला शोभेशी नाहीं. उमेद्‌वाराची योग्यता त्यापेक्षां जास्त आहे आणि म्हणून त्याला समज दिली जाते कीं बाबा कशाला तूं ह्या भानगडींत पडतोस? दुसऱ्या धंद्यांत पडलास तर तुझा भाग्योदय होईल. सारांश सरकार आपली बाजू सावरण्याचा कितीही प्रयत्न करो हिंदूंची ही पक्की खात्री झाली आहे कीं ह्या नाहीं त्या निमित्तानें त्यांना सरकारी नोकरींतून मुद्दाम वगळण्यांत येतें. जर त्यांना समान तऱ्हेचा वाव मिळेल तर कांहीं काळानें ही त्यांची समजूत दूर होईल.

सरकारी पत्रकांत हा प्रयत्न केला गेला आहे कीं हैद्राबाद सिव्हिलसर्व्हिसच्या परीक्षेस हिंदुमुसलमानांचे विद्यार्थी किती बसतात याचे आंकडे देऊन मुसलमानांची संख्या जास्त असल्याचें कारण दाखवून असें ध्वनित केलें आहे कीं हिंदू परीक्षेंत मुसलमानांबरोबर टिकाव धरूं शकत नाहींत. हेंही सांगण्यांत आलें आहे कीं शेंकडा ५० जागा हैद्राबाद सिव्हिल सर्व्हंटसकरितां राखून ठेवण्यांत आल्या आहेत आणि म्हणून मुसलमानांची संख्या अधिकाऱ्यांच्या जागेवर ज्यास्त प्रमाणांत आहे.

प्रथमतः वरील कारणानें सरकारच्या बाजूला बळकटी येत नाहीं. कारण जरी सिव्हिल सर्व्हिस क्लास स. १८८४ ई. (१२९४ फ.) मध्यें उघडला गेला तरी जवळ जवळ २८ वर्षे हा क्लास बंदच होता. आणि सरकारी नोकरीच्या जागा परीक्षेशिवाय इतर मार्गांनीं भरल्या जात. म्हणूनच हें स्पष्ट दिसून येतें कीं शेंकडा ५० अधिकाऱ्याच्या जागेवर सिव्हिल सर्व्हंट येऊं शकले नाहींत. दुसरें सिव्हिल सर्व्हिस क्लासमध्यें दाखल करून घेण्याची परीक्षा चढाओढीची नाहीं. सिव्हिल सर्व्हिस क्लासमध्यें नेमणूक व निवडणूक ह्या पद्धतीनें विद्यार्थी घेतात. चढाओढीच्या पद्धतीनें मुळींच घेत नाहींत. म्हणून हें म्हणणें न्याय होणार नाहीं कीं हिंदु मुसलमानांबरोबर परीक्षेंत टिकाव धरूं शकत नाहींत. स्वतः सरकारी पत्रकानेंच हें कबूल केलें आहे कीं वकीली-

सारख्या चढाओढीच्या परीक्षेस हिंदू विद्यार्थी मोठ्या प्रमाणांत बसतात आणि सिव्हिल सर्व्हिस परीक्षेचा अभ्यासक्रम पाहिल्यास तो वकीलीच्या परीक्षेच्या अभ्यासक्रमासारखाच आहे.

नंतर सरकारी पत्रकांतील कांहीं ठिकाणचीं विधानें एकमेकांच्या विरुद्ध असल्याचें कमिटी निदर्शनास आणूं इच्छिते. आणि ह्याचें कारण हेंच असेल कीं हिंदूंचें सरकारी नोकरींत अत्यंत अल्प प्रमाण कां याचें कारण दाखविण्यास सरकारजवळ ह्यापेक्षां अधिक चांगला व बळकट पुरावा नाहीं हें होय. एका वाक्यांत सरकारी पत्रक म्हणतें कीं मुसलमान हे स्वभावतः व ऐतिहासिक परंपरेनेंच सरकारी नोकरीकडे ज्यास्त वळतात व ह्यावरून असें ध्वनित केलें गेलें आहे कीं हिंदू लोकांना सरकारी नोकरीची पर्वा नाहीं; पण लगेंच पुढें असें म्हटलें आहे कीं आपल्या राजाची नोकरी करावी अशी हिंदूंची महत्त्वाकांक्षा असते. जर हिंदूंना नोकरीची पर्वा नाहीं तर मग अशी महत्वाकांक्षा ते कां बाळगतात ? दुसऱ्या ठिकाणीं असें म्हटलें आहे कीं सिव्हिल सर्व्हिस परीक्षेसारख्या परीक्षांमधून उत्तीर्ण होण्याची लायकी मुसलमानांत विशेष आहे. हिंदू त्या मानानें कमी लायक असून मुसलमानांची ते बरोबरी करूं शकत नाहींत आणि अशी तक्रार केली गेली आहे कीं हिंदू हे चढाओढीच्या परीक्षेंत फार मोठ्या प्रमाणांत बसत नाहींत. परंतु त्याच पॅरिग्राफांत सरकारी पत्रकांत हें कबूल केलें आहे कीं वकीलीच्या परीक्षेस गेलीं पांच वर्षें हिंदू ३१६७ बसले तर मुसलमान ११९८ च बसले. ह्याचें कारण फक्त हेंच कीं ह्या परीक्षेस बोर्डाची निवडणूक वगैरेसारख्या अटी नसून सर्वांस सारखीच मोकळीक आहे. दुसरें उदाहरण द्यावयाचें म्हणजे नुकीच करोडगिरी खात्याचे ऑडिटर्स नेमण्याकरितां एक चढाओढीची परीक्षा झाली आणि कमिशनर करोडगिरीनें परीक्षेंत आपल्या गुणानें पास होण्याच्या मार्गाशिवाय इतर कोणत्याही मार्गानें पास होण्याची सवलत देण्याचें नाकारल्यामुळें निकालांत हिंदूंचें प्रमाण ३ ते १ असल्याचें आढळून आलें. खरी स्थिती ही असल्यामुळें सिव्हिल सर्व्हिसच्या परीक्षेंत हिंदू विद्यार्थी कमी येतात याचें कारण एखाद्या जातीचा स्वभाव किंवा लायकी हें नसून त्याचें कारण अन्यत्र शोधलें पाहिजे. यावरून जीं दोन कारणें मुसलमानांचें प्रमाण ज्यास्त असण्याबाबत सरकारनें पुढें केलीं आहेत तीं किती कुचकामाचीं आहेत हें सिद्ध होतें.

सरकारी पत्रकांत पाटील कुलकर्ण्यांना मधें आणून त्यांच्याशीं तुलना करून मुसलमानांचें सरकारी नोकरींतील प्रमाण जास्त कां याचें समर्थन करण्याचा प्रयत्न केला गेला आहे. सरकारी नोकऱ्यांबाबत विचार करतांना पाटील कुलकर्ण्यांचा प्रश्नच उद्भवत नाहीं. नोकऱ्या ह्या पाटील कुलकर्ण्यांच्या वतनाप्रमाणें वंशपरंपरा चालत नाहींत. जर पाटील कुलकर्णी अशिक्षित किंवा नालायक असेल तर प्रचलित कायद्यान्वयें त्याचें वतन काढून घेतां येत नाहीं. जर वतनदार विधवा किंवा अज्ञान

असेल तर गुमास्ता नेमण्याचा अधिकार देण्यांत आला आहे. पाटील कुलकर्ण्यांचा वारसा मंजूर करतांना व सरकारी नोकरीवर नेमणूक करतांना ज्या गोष्टी महत्त्वाच्या समजल्या जातात त्या अगदीं भिन्न आहेत. जर सरकारी नोकरी ही वंशपरंपरा चालू शकते, असें सरकार समजत असेल तरच पाटील कुलकर्ण्यांचा प्रश्न तर्कशास्त्राच्या कसोटीला उतरतो. नुसती अशा तऱ्हेची तुलना करणें हें निव्वळ निरर्थक आहे.

सरकारनें सरकारी नोकऱ्यांत मुसलमानांचें प्रमाण जास्त कां यासंबंधीं जीं कारणें दाखविलीं त्याचें यापेक्षां जास्त उत्तर देण्याचें कारण नाहीं कारण कमिटीचा हा उद्देश नाहीं कीं सरकारी अधिकारी आणि हिंदु प्रजा यांमध्यें वैमनस्य वाढावें. परंतु त्याबरोबरच कमिटी एकमतानें ह्या गोष्टीवर जोर देऊं इच्छिते कीं कमिटीला सर्व पक्षांशीं समता पाहिजे व कमिटीला कसल्याही प्रकारचा जातिभेद नको आहे. कमिटीला मुसलमान प्रजाबंधूंविरुद्ध कोणत्याही प्रकारची तक्रार नाहीं. जें कांहीं कमिटीचें मागणें आहे तें हें कीं, सरकारी धोरण बदललें पाहिजे असे कीं त्या योगानें सर्वांची सारखी परीक्षा होईल, सर्वांवर सारखा विश्वास बसेल व सर्वांना सारखाच फायदा मिळेल. सरतेशेवटीं सरकारला कमिटी आश्वासन देते कीं इतर राजनिष्ठ प्रजेपेक्षां हिंदूंची राजनिष्ठा तसूभरही कमी नाहीं आणि कमिटीस असा विश्वास आहे कीं त्यांच्या न्याय्य मागण्या जर राजेसाहेबांच्या कानावर गेल्या तर राजनिष्ठ प्रजेच्या मनावर सरकारी धोरणाविषयीं जें हें मत झालें आहे कीं बळी तो कान पिळी हें धोरण आहे तें केव्हांही राहूं दिलें नसतें. आमच्या परमप्रिय राजेसाहेबांनीं एका संस्मरणीय प्रसंगीं जे श्रेष्ठ आणि मुत्सद्दीगिरीचे विचार प्रदर्शित केले होते कीं न्यायानें राज्य करणें पुरें नसून प्रजेचा विश्वास बसला पाहिजे कीं आपल्यावर जें राज्य केलें जातें तें न्यायाचें आहे; ह्या श्रेष्ठ विचारावरच हिंदू प्रजेची आशा व विश्वास अवलंबून आहे.

हैद्राबाद दक्षिण,
२३ मार्च १९३२

सही. **काशिनाथराव वैद्य,**
स्टँडिंग कमिटी बोलावणारे.

हैद्राबाद संस्थान राजकीय परिषद्.

अधिवेशन पहिलें, अकोला.

(ता. २७-८-१९३१)

अध्यक्ष--बॅ. रामचंद्रराव नाईक यांचें भाषण

जबाबदार राज्यपद्धतीची मागणी

स्वागताध्यक्षांचें भाषण.

परिषदेचे स्वागताध्यक्ष मि. सिराज उलहसन तिरमिझी हायकोर्ट वकील यांनीं आपलें भाषण उर्दूंत केलें. ते आपल्या भाषणांत म्हणाले, "प्रत्येक देश गुलामगिरींतून व परदास्याच्या शृंखलांतून आपली मुक्तता करून घेण्याचा प्रयत्न करीत असतांना हैद्राबादचाही हा जन्मसिद्ध हक्क कोणास नाकारतां येणार नाहीं. वऱ्हाड आमच्यापासून दुरावला जाण्याचा संभव असून त्यामुळें आमच्या मनाला अत्यंत क्लेश होत आहेत.

वऱ्हाडशीं आमचा ऋणानुबंध.

आम्ही व आमचे वऱ्हाडी लोक हे एकच आहोंत असें जगाच्या निदर्शनास आणण्यासाठीं आम्हीं ही परिषद् अकोल्यास भरविली. हैद्राबादच्या भवितव्यतबद्दल आम्हाला त्यांच्याइतकाच जिव्हाळा वाटत आहे; हें वऱ्हाडांतील जनतेनें विसरूं नये. आम्ही सर्व एका झेंड्याखालीं असतांना त्यांच्या आमच्यामध्यें असलेली एकी ही याचें निदर्शक आहे. निजामसाहेब संस्थानी सिव्हिल सर्व्हिसमध्यें वऱ्हाडांतील लोक घेतात यावरून हीच गोष्ट सिद्ध होत नाहीं का ? आज वऱ्हाड ब्रिटिशांच्या अंमलाखालीं असलेला जो दिसत आहे, तो सक्तीनें ठेवण्यांत आला आहे हें निजाम व निरनिराळ्या व्हाईसरॉयांच्यामध्यें झालेल्या पत्रव्यवहारावरून कोणासहि सहज दिसून येणार आहे. कायद्याच्या भरभक्कम पायावर ब्रिटिश सरकारला हा प्रदेश आपल्या हाताखालीं ठेवितां येत नाहीं; तर त्यानें तो बळकाविलेला आहे.

स्थानिक स्वराज्याची थट्टा.

संस्थानांतील 'स्थानिक स्वराज्य' हें केवळ नाममात्र असून जनतेला निवडणुकीच्या बाबतींत अधिकार नसून त्यांच्या अर्ज-विनंत्यांना बेधडक धुडकावून लाव-

ण्यांत येतें. राजकारणाचा प्रश्न हा मुख्यत्वें जनतेचा असून, प्रजेला आपलें मत प्रदर्शित करण्याचा पूर्ण अधिकार आहे. सध्याचें कौन्सिल म्हणून जें कांहीं आहे, तें प्रातिनिधिक असावयास पाहिजे; पण तसें तें नसल्याकारणानें तें लोकमतनिदर्शक आहे अशी कोणीहि बावळी कल्पना करून घेऊं नये.

जनतेच्या मागण्या.

भावी संघटनेची योजना अजून निश्चित झालेली नसल्यानें तिच्याबद्दल बरेंवाईट मत प्रदर्शित करणें अस्थानीं होणार आहे, असें सांगून मि. तिरमिझी पुढें म्हणाले कीं, आम्हांला आज अगोदर भाषणस्वातंत्र्य व वृत्तपत्रस्वातंत्र्य पाहिजे आहे. लोकप्रतिनिधिस्वातंत्री " स्थानिकस्वराज्य " तावडतोब स्थापावयास पाहिजे असून कायदेमंडळ लोकमताला जबाबदार असणें जरूर आहे. कार्यकारी मंडळाचे अध्यक्ष व उपाध्यक्ष लोकांच्या मधून निवडलेले असावेत.

निजामसाहेबांना प्रजेच्या आकांक्षांबद्दल अत्यंत सहानुभूति वाटत असून ते फार सुविद्य आहेत. त्यांना प्रजेच्या उन्नतीची अगदीं तळमळ लागून राहिली आहे असें सांगून स्वागताध्यक्षांनीं आपलें भाषण संपविलें.

अध्यक्षांचें भाषण.

बॅ. रामचंद्रराव नाईक एम्. ए. यांची अध्यक्षस्थानीं रीतसर निवड झाल्यावर त्यांनीं अध्यक्षस्थान स्वीकारलें व आपल्या भाषणास सुरवात केली. अध्यक्षपदाचा मान दिल्याबद्दल आभारप्रदर्शन करून व आपलें भाषण तयार करावयास भरपूर वेळ न मिळाल्यामुळें प्रसंगाला साजेसें होणार नाहीं व जर कांहीं चुका झाल्या तर त्याबद्दल सगळ्यांनीं क्षमा करावी अशी श्रोतृवर्गाला विनंति करून पुढें ते म्हणाले कीं, हैद्राबादचें भवितव्य उज्ज्वल कसें होईल याबद्दल चर्चा व उपाययोजना करण्यासाठीं ही जी संस्थानच्या प्रजाजनांची परिषद् भरली आहे, तिला हैद्राबादच्या इतिहासांत फार मोठें स्थान मिळणार आहे; परंतु अशा या चांगल्या कार्यासाठीं सुद्धां आम्हांला दुसऱ्यांच्या हद्दींत यावें लागावें यापेक्षां दुर्दैव दुसरें कोणतें असणार ! पण आम्ही कांहीं अगदींच परकीय ठिकाणीं आलों आहों असें नाहीं; केवळ कायदेशीर बोलावयाचें झाल्यास आम्ही आमच्या संस्थानची सरहद्द ओलांडली नाहीं, एवढीच काय ती समाधानास जागा आहे.

अकोल्याची मदत.

एका काळीं अकोला हें हैद्राबादेंत मोडत होतें; पण भविष्यकाळाच्या पोटांत काय आहे तें कोण सांगणार ! आम्ही परत एकाच्या अंमलाखालीं रहाणार अगर नाहीं हें आज सांगणें जरी शक्य नसलें तरी एक गोष्ट निश्चित आहे कीं, हैद्राबादच्या राजकीय उन्नतीच्या मार्गांत आज अकोलेकर मंडळींनीं आम्हांला जी अगदीं वेळेला मदत केली आहे तिचा आम्हांस विसर पडणार नाहीं.

लाजिरवाणी गोष्ट.

एकाद्या संस्थानच्या अगर राष्ट्राच्या प्रजाजनांना दुसरीकडे जाऊन आपल्या गाऱ्हाण्यांची व आपल्या हक्कांची मागणी करण्याची पाळी यावी ही अत्यंत शोचनीय गोष्ट आहे; आणि त्यांतल्या त्यांत हैद्राबादी लोकांसारख्या राजनिष्ठ, शांतताप्रिय लोकांवर हा प्रसंग यावा हें फारच लाजिरवाणें आहे.

धोक्याची सूचना.

यामुळें संस्थानी राजयंत्रांत कांहीं तरी बिघाड झाला आहे आणि त्याचा जर वेळींच बंदोबस्त करण्यांत आला नाहीं तर भयंकर परिस्थिति उत्पन्न होऊन दरबार व प्रजा यांचे संबंध दुरावण्याचा मात्र संबंध आहे व याचे परिणाम संस्थानला हितावह होणार नाहींत असें वाटावयास लागतें. या बाबतींत योग्य खबरदारी जर घेण्यांत आली नाहीं तर, कांहीं लोकांचा कल कायदेभंग करण्याकडे वळण्याचा संभव आहे; परंतु येथील जनता त्या मनोवृत्तीची नाहीं.

परिषदेबद्दल वृथा गैरसमज.

या परिषदेच्या उद्दिष्टाबद्दल बराच गैरसमज पसरविण्याचा पद्धतशीर प्रयत्न झाला तरी सुद्धां, या परिषदेस इतके लोक जमावे ही कांहीं कमी अभिमानाची गोष्ट नव्हे ! ! ही परिषद् यशस्वी रितीनें पार पाडून दरबारच्या मनांत आपणांबद्दल जें कांहीं किल्मिष असेल तें नाहींसें करून टाकूं अशी मला उमेद आहे व पुढील वर्षी परिषदेसाठीं आपणांला असें बाहेर पडावयास न लागतां संस्थानांतच पूर्ण भाषण व लेखन स्वातंत्र्य उपभोगावयास मिळेल अशी मी आशा बाळगतों.

सभाबंदीचा जाहीरनामा.

भाषणस्वातंत्र्य व संस्था स्थापण्याची मुभा हे लोकांचे जन्मजात हक्क आहेत. सभा भरविण्याची परवानगी पोलिस कमिशनरकडे अगर डिस्ट्रिक्ट कलेक्टरकडे मागण्याबाबत जी पोलिस गस्ती (सर्क्युलर) आहे, त्यानें लोकांच्या मनांत असंतोषाचें बीज रुजलें गेलें आहे. हैद्राबादची प्रजा कायद्याची दास असल्यामुळें या गस्तीचें आम्हांला विशेष वाटतें. संस्थानांत व सालसांत जेव्हां चळवळ झाली तेव्हां हैद्राबाद संस्थान अगदीं शांत होतें; भाषणस्वातंत्र्य असतांना लोकांनीं असें काय केलें आहे कीं, ज्यामुळें दरबारला हा सभाबंदीचा हुकूम काढण्याची पाळी यावी ! माजी निजामांनीं मिंटो सर्क्युलरला उत्तर देतांना सांगितलें होतें कीं, आमच्या संस्थानांतील रयत समाधानी, शांतताप्रिय व कायद्यास मान देणारी अशी आहे. मेसर्स हंकिन, डन्लाप व सर जॉर्ज वॉकर यांनीं संस्थानाची जी सेवा केली, ती सेवा अजून लोक विसरले नाहींत.

खोट्या इज्जतीस बळी.

संस्थानच्या प्रजेंत निजामांच्याबद्दल भक्ति वसत असल्याची कबुली सुद्धां निजामांनींच जाहीररीत्या दिली आहे, मग अशा स्थितींत पोलिस गस्तीची काय

आवश्यकता आहे, हेंच आम्हांस कळत नाहीं. प्रत्येक वेळीं या गस्तीचा लोकांनीं निषेध केला आहे पण दरबारला अजून लोकमताची कद्र वाटत नाहीं. सभा, परवानगीचा हा जाहीरनामा जर मागें घेतला तर आपली नाचक्की होईल अशी कदाचित् दरबारला भीति वाटत असेल; पण खरोखर स्थिति अगदीं मात्र याच्या-विरुद्ध आहे. हा जाहीरनामा माघारी घेतल्यास लोकांच्यावरील असलेल्या त्यांच्या प्रेमाची कसोटीच लागणार आहे. दरबारनें हा जाहीरनामा परत घ्यावा अशी माझी दरबारास विनंति आहे. परंतु दरबार सदासर्वदा लोकमतास धाब्यावर बसवूं लागलें तर त्याची प्रतिक्रिया होणें साहजिक असून दरबारबद्दल जनतेला काडीमात्रहि आदर वाटणार नाहीं, हें दरबारनें पक्कें लक्षांत ठेवावें. हैद्राबादबद्दल आत्मीयता वाटत अस-ल्यामुळें व हैद्राबादला योग्य दर्जा लाभावा अशी अंतःकरणांत प्रेरणा झाल्यामुळें ही परिषद् आम्हीं आज भरविली आहे.

संस्थानावर निसर्गाची कृपा.

हैद्राबाद हें ग्रेट ब्रिटनपेक्षां मोठें संस्थान असून त्याची लोकसंख्या सव्वा कोट आहे. गोदावरी, कृष्णा, भीमा व तुंगभद्रा या मोठमोठ्या नद्या संस्थानांतून वहात अस-ल्यामुळें जमीन सुपीक आहे. हवा समशीतोष्ण असून येथें दाट जंगल आहे. लोखंड, तांबें, दगडी कोळसा व इतर खनिज पदार्थ विपूल प्रमाणांत येथें सांपडतात. हैद्राबादची ऐतिहासिक परंपरा अभिमान वाटण्याजोगी असून बेदर, औरंगाबाद, वरंगलासारखीं इतिहासप्रसिद्ध स्थळें संस्थानांत आहेत. लहान मोठीं सरोवरें, मोठमोठीं देवळें व मशिदी, जगप्रसिद्ध एलोरा व अंजिठ्याचीं कोरीव लेणीं यांनीं हें संस्थान आलंकृत झालेलें आहे. गोवळकोंडा हिऱ्याबद्दल एकदां प्रसिद्ध होतें; कोहिनूर हिरा आज बादशहांच्या मुकुटास शोभा देत आहे. निसर्गाची या भूप्रदेशावर कृपा आहे, एवढेंच नव्हे तर रामदास, एकनाथ, ज्ञानेश्वर, गुरु गोविंदसिंग यांसारख्या साधुसंतांचें व महमंद हुसेन सारख्या मौलवींचें हैद्राबाद संस्थान हें जन्मस्थान आहे. पुरातन काळांतील आकण्णा मादण्णा व आधुनिक काळांतील राजा चंदुलाल व सर सालर जंग यांसारखे महा मुत्सद्दी येथें होऊन गेले. केवळ ऐतिहासिक गोष्टींचा अभिमान धरून चालणार नाहीं. तर पुढील भवितव्य कसें काय होणार याचाहि आपण विचार केला पाहिजे.

देशाच्या प्रगतीची खूण.

१ शिक्षण, २ उद्योगधंदे, ३ धार्मिक सहिष्णुता, ४ राजकारभारांत लोकमताचें प्राबल्य, ५ न्यायदान व ६ लोकांची संस्कृति. या सहा गोष्टींमुळें कोणत्याही देशाच्या उन्नतीचें मोजमाप ठरविण्यांत येत व असतें. हें मोजमाप हैद्राबाद संस्थानास लावणें अस्थानीं होणार नाहीं.

शिक्षणाचा बोजवारा.

दरबार शिक्षणखात्यावर ७८३ लाख रुपये खर्च करीत असून साक्षरता फक्त साडे तीन टक्के आहे. या रकमेपैकीं बराचसा पैसा शिक्षणाचें माध्यम जें उर्दू ठेवण्यांत आलें आहे, त्याच्या प्रयोगामध्यें रक्कम खर्च होत आहे. आणि मौज अशी कीं, संस्थानच्या बहुसंख्याक प्रजेची मातृभाषा उर्दू नाहीं. अधिकाऱ्यांचे लठ्ठ लठ्ठ पगार, पुस्तकांचें भाषांतर, इमारतींचें भाडें यासाठीं निरर्थक पैसा खर्च होत आहे. लठ्ठ पगाराचे अधिकारी तरी संस्थानांतील असतात का? तिकडूनही नन्नाचा पाढा! या शिक्षणखात्याचा रयतेशीं अजिबात संबंध नसावा ही सर्वांत आश्चर्याची गोष्ट आहे. शिक्षणासाठीं शिष्यवृत्त्या म्हणून ज्या देण्यांत येतात त्या अशाच फुकटच्याफाकट! श्रीमंत बापाच्या पोरांना शिष्यवृत्त्या काय द्यावयाच्या असतात? परंतु येथील प्रकार सर्वच निराळा! प्राथमिक शिक्षणाची दैना तर बोलावयासच नको. २००० ते ३००० वस्तीच्या ११ खेड्यांत, १००० ते २००० वस्तीच्या ११५ खेड्यांत, ५०० ते १००० वस्तीच्या २९८८ खेड्यांत मुळींच शाळा नाहीं. ५०० वस्तीखालील किती खेड्यांतून शाळा नाहींत, याचा तर मुळींच विचार करावयास नको आहे.

खाजगी शाळांवर नियंत्रण.

खाजगी शाळा काढण्याबाबत दरबारनें जें नियंत्रण घातलें आहे. त्यामुळें शिक्षणाच्या प्रगतीस फारच अडथळा होत आहे. इतर राष्ट्रांकडे दृष्टि जर फेंकली तर असें दिसून येतें कीं, तेथें खासगी प्रयत्नास शक्य तितकें उत्तेजन देण्यांत येतें; परंतु आमच्या मोंगलाईतील पद्धत और आहे. खासगी शाळांची वाढ करण्याच्या प्रयत्नास मदत तर होत नाहींच. उलट खाजगी शाळांवर नियंत्रण ठेवल्यानें त्यांची संख्या मात्र बरीच कमी झाली आहे. लोकांना आपल्या देशबांधवांची सेवा करण्याची संधिही त्यामुळें मिळेनाशी झाली आहे. उर्दू मातृभाषा नाहीं, अशा शें. ८५ टक्के मुलींच्या शिक्षणाची तजवीज मुळींच नाहीं. खुद्द राजधानीच्या गांवांत मुलींचीं तीन हायस्कुलें आहेत, पण तेथें बहुसंख्याक असलेल्या तेलगू, मराठी, कानडी जनतेस त्यांच्या या भाषा शिकविण्याची तरतूद नाहीं. तिन्हीं उर्दू हायस्कुलें आहेत.

शिक्षणखात्यावर भरमसाट खर्च होत आहे पण शिकलेल्यांची संख्या मात्र वाढली जात नाहीं! सक्तीच्या शिक्षणाचा कायदा पास करण्याची अत्यंत अवश्यकता आहे. टर्कीप्रमाणें बालकमंदिरें काढलीं जाऊन प्रत्येकाला ज्ञानामृत प्राशन करण्याची संधि खरोखर मिळावयास पाहिजे आहे.

पैसा भरपूर मिळेल!

प्राथमिक शिक्षण सक्तीचें केल्यास त्यासाठीं पैशाची कमतरता पडेल असें मात्र मुळींच नाहीं; फार झालें तर विशेष कर बसवावे लागतील. उस्मानिया युनिव्ह-

सिटीसाठीं टोलेजंग इमारती बांधण्यासाठीं जो पैसा शिलकी टाकण्यांत आला आहे, तो याकारणीं खर्च व्हावा.

शिक्षण कसें पाहिजे !

शिक्षणक्रमांत सुधारणा होण्याची अत्यंत आवश्यकता असून व्हॉइसरॉय यांनीं हैद्राबादला गेल्या प्रसंगीं भेट दिल्यावळीं तसा इषाराहि पण दरबारला दिला होता; परंतु त्याचा कांहीं उपयोग झाला नाहीं. जनतेला पसंत व मुलांना भावी आयुष्यांत उपयोगी पडेल अशा प्रकारचें शिक्षण देण्यांत यावयास पाहिजे आहे. शिक्षण हा राष्ट्रोन्नतीचा पाया असल्यानें शिक्षणखात्याकडे दरबारचें जास्त लक्ष असावयास पाहिजे. शिक्षणावर एका बोर्डाची देखरेख पाहिजे आहे, व या बोर्डाचे निम्मे सभासद तरी लोकांचे प्रतिनिधी असें असले पाहिजेत.

निरनिराळ्या रोगांच्या वार्षिक भेटी.

लोकांच्या आरोग्याकडे लक्ष देण्यांत येत नसून क्षयानें तर संस्थानांत ठाणें दिलें आहे. प्लेग, एन्फ्लुएंझा, या रोगांच्या वार्षिक भेटीचा लाभ संस्थानला होत असून मृत्युसंख्या वाढत्या प्रमाणावर आहे. दवाखान्यांची संख्या तुटपुंजी असून प्रसूतिगृहांची योग्य व्यवस्था नाहीं. डायरेक्टर ऑफ् फिजिकल कल्चर या बड्या अधिकाऱ्याची दृष्टि राजधानीच्या बाहेर जाऊंच शकत नाहीं. आरोग्यास विघातक अशी बाल-विवाहाची चाल कायद्यानें बंद व्हावयास पाहिजे आहे. सर्वत्र आखाडे व मुलांच्यासाठीं उद्यानें स्थापणें जरूर असून सरदारदरकदारांनीं या कार्यांत मन घालावयास हरकत नाहीं.

हैद्राबादला ' थर्ड क्लास.'

संस्थानच्या राज्यकारभारांत अंशभागी होण्याचा प्रजाजनांचा नैसर्गिक हक्क कोणीहि नाकबूल करूं शकणार नाहीं. सदर बाबतींत वेळींच योग्य फरक जर करण्यांत आला नाहीं, राज्यकारभारांतील भागीदारी प्रजेला मिळाली नाहीं तर कित्येक अशा अपरिहार्य गोष्टी घडून येतील कीं, त्यामुळें दरबार व प्रजा यांना कालिमा येईल. संस्थानच्या कारभारांत प्रजेचा हात किती आहे, हें संस्थानच्या प्रगतीचें गमक आहे. छोटीं छोटीं संस्थानें झपाट्यानें पुढें जात असून आपण जर आतां मागें पडलों, तर हैद्राबादला ' थर्ड क्लास ' तिसरा वर्ग मिळण्याचा संभव असून प्रजा व राज्यकर्ते यांच्यामध्यें प्रेमभाव रहाणार नाहीं.

बेगुमान कार्यकारी मंडळ.

लोकशाहीचा प्रवाह ओळखून निजामसाहेबांनीं १२ वर्षांपूर्वीं कार्यकारी मंडळाची स्थापना केली; पण हें कार्यकारी मंडळ लोकपक्षीय कायदेमंडळास जबाबदार नसून त्यांत लोकपक्षाचे प्रतिनिधी नाहींत. कार्यकारी मंडळाचा राज्यकारभार दिवसें-

दिवस जास्त जास्त वाईटच होत चालला आहे. कार्यकारी मंडळाला जास्त अधिकार निजामसाहेब देत आहेत. परंतु अधिकाऱ्यांना आपलें स्थान लोकमतावर अवलंबून आहे असें वाटलें पाहिजे व त्यासाठीं तशी परिस्थिति दरबारनें निर्माण केली पाहिजे. हैद्राबाद संस्थान सुधारणा संस्थेनें कायदेमंडळाची घटना कशी असावी व कार्यकारी मंडळ लोकमताला कसें जबाबदार राहील याची एक योजना तयार केली असून ती दरबारनें ' प्रथमारंभ ' म्हणून अंमलांत आणावी अशी आमची सूचना आहे.

संघटना.

संघटनेबद्दल (फेडरेशन) आज मत देणें हें अकालीं होणार आहे, तरी पण जर दुसऱ्या गोलमेज परिषदेंत संघटनेची योजना फलद्रूप झाली तर त्यांमध्यें संस्थानी प्रजेचे प्रतिनिधी असणें अत्यवशक आहे, एवढेंच मला सदर बाबतींत म्हणावयाचें आहे.

बड्या अधिकाऱ्यांची चंगळ.

सध्यांच्या काळांत कोणत्याही सरकारच्या आर्थिक पतीला फार महत्त्व आहे. हैद्राबादची आर्थिक परिस्थिति आज जरी उत्तम आहे, तरी ती अशीच टिकणें असंभवनीय आहे. राज्यकारभाराचा खर्च फाजील प्रमाणांत वाढूं लागला आहे.संस्थानांत लठ्ठ पगाराचे अधिकारी असून या मंदीच्या काळांतहि त्यांच्या पगारांत वाढ करण्यांत येत आहे. संस्थानाबाहेरील परकीय संस्था व व्यक्ती यांना देण्यांत हजारों रुपये खर्च होत आहेत; तर संस्थानांतील स्वार्थत्यागानें चालविणाऱ्या संस्था उपासमारीमुळें मरणाच्या पंथास लागल्या आहेत. संस्थानांत काटकसरीला पुष्कळ वाव आहे. आज तूर्ततूर्त म्हणून कायदेमंडळास अंदाजपत्रकाबाबत सूचना करण्याचा अधिकार देण्यांत यावा, अशी आमची सूचना आहे.

उद्योगधंद्यांची आबाळ.

संस्थानांत उद्योगधंदे मुळींच नाहींत. तरुण लोकांना धंद्यांपेक्षां नोकरीची लालसा फार आहे. धंदेवाल्यांना संस्थानांत योग्य मान मिळत नाहीं हें त्याचें कारण असावें असें मला वाटतें. रेसिडेन्सी हद्दींत उद्योगधंदे काढण्यास व्यापारी कंपन्या राजी असतात, पण संस्थानांत काढण्यास तयार होत नाहींत,हा विचाराचा प्रश्न आहे. नवीन नवीन उद्योगधंदे काढण्यास दरबारनें प्रोत्साहन दिलें पाहिजे, फार काय मदत सुद्धां केली पाहिजे. नाहीं तर, संस्थानांतील पैसा बाहेर पळ काढल्याशिवाय रहाणार नाहीं. हैद्राबादसारख्या संस्थानांत संस्थानची एकहि पेढी नसावी हें आश्चर्याचें नाहीं काय? म्हैसूर, त्रावणकोर, कोचीन वगैरे संस्थानांतून सरकारी पेढ्या आहेत. निजाम दरबारनें उद्योगधंद्यांच्या पेढ्या, शेतकीसाठीं पेढ्या काढण्याच्या योजनेबाबत एक चौकशी कमिटी नेमावी.

लष्कर व पोलिस.

राखीव सैन्यावर अवलंबून राहण्याचे हे दिवस राहिलेले नाहींत; नागरिक सैन्य, स्वयंसेवक दल यांना उत्तेजन देण्यांत आलें पाहिजे. यामुळें खर्चांत बरीच बचत होईल. पोलिस खात्यांत जे लोक घ्यावयाचे ते शिकलेले, चांगल्या वर्तणुकीचे, सर्व धर्मांचे, सर्व पंथाचे पण संस्थानांतील असे घेण्यांत यावेत.

शेतकी.

शेतकी खात्याची अत्यंत आबाळ होत असून खेड्यांच्या गरजांकडे मुळींच लक्ष देण्यांत येत नाहीं. खेड्यांतून पाण्याची ओरड फार आहे, शेतकऱ्यांचे अधिकार व हक्क काय आहेत, ते छापून दरबारनें शेतकऱ्यांना उपलब्ध करून द्यावे म्हणजे ते बेमुर्वतखोर वकील व निर्दय सावकार यांच्या कचाटींत सांपडणार नाहींत.

स्वदेशीचा प्रसार.

संस्थानचें उद्योगखातें थोडथोडें काम करीत आहे, पण जनतेच्या सहकार्या-शिवाय खरें काम होणार नाहीं. निरनिराळ्या लहानमोठ्या गांवांत पांगलेल्या कसबी लोकांना हुडकून काढून खेड्यांतील धंद्यांना सुरवात करण्यांत आली पाहिजे. मुलकी अधिकाऱ्यांची बढती, ते किती धंदे सुरू करतात यावर अवलंबून ठेवावी. मुलांच्या अभ्यासक्रमांत स्वदेशीचा (म्हणजे संस्थानी) वस्तूंचा अंतर्भाव करून स्वदेशीचें तत्त्व त्यांच्या मनावर बिंबविण्यांत यावें. दरबारनें संस्थानांतील वस्तूच घेतल्या पाहिजेत; वृत्तपत्रकारांनीं स्वदेशीच्या जाहिराती माफक दरानें द्याव्या. उद्योगखात्यावर देखरेख करण्यासाठीं एक मंडळ असावें व या मंडळांतील निम्मे सभासद तरी लोकप्रतिनिधी असावेत.

स्थानिक स्वराज्य संस्था.

स्थानिक स्वराज्याच्या संस्था पूर्णपणें लोकांच्याकडे सोंपवाव्या म्हणजे त्या त्या गांवाचा स्थानिक कारभार चांगला चालेल, रोगराई कमी होईल व त्यांना महत्वाच्या गोष्टी जबाबदारीनें अंगावर घेण्याचें शिक्षण मिळेल.

धर्मतत्त्वांचें नवें पुस्तक.

हिंदुस्थानांत क्षुल्लक कारणावरून सुद्धां जातीजातींत भयंकर तंटे उत्पन्न होतात व त्यामुळें आम्हां हिंदी लोकांना लाजेनें मान खालीं घालावी लागत आहे. तेव्हां कोणत्याही शाळेंत एका विशिष्ट धर्माची संथा न देतां सर्व धर्मांतील उत्तमोत्तम तत्त्वें एका पुस्तकांत समाविष्ट करून, तें धार्मिक पुस्तक म्हणून शाळांतून शिकविण्यांत यावें अशी माझी सूचना आहे माझी आणखी एक सूचना अशी आहे कीं, जाति-विषयक खेळांचे क्लब अगर चौरंगी सामने अजिबात बंद करण्यांत यावे. अशा

प्रकारची उपाय-योजना केली गेली तर निदान भावी पिढी तरी या जातिवैमनस्या-पासून अलिप्त राहील. परस्परांच्या धर्माबद्दल सहिष्णुता जर निरनिराळ्या धर्मीयांनीं दाखविली तर हा जातिविषयक प्रश्न सुलभ रीतीनें सुटणार आहे.

वर्तमानपत्रें काढण्यास बंदी.

वृत्तपत्रें हें शिक्षणाचें व अधिकाऱ्यांना दाबांत ठेवण्याचें एक मुख्य साधन आहे. आपल्या संस्थानांत १० उर्दू, ३ मराठी व २ तेलगू अशीं १५ वृत्तपत्रें आहेत. कानडी व हिंदी पत्रें काढण्यासाठीं दरबारकडे परवानगी मागण्यांत आली होती, पण ती नाकारण्यांत आली. लोकजागृति करण्याची प्रभावशाली शक्ति वर्तमानपत्रांतून असून लोकांचीं गाऱ्हाणीं दूर करण्याचें तें मुख्य साधन आहे. हैद्राबाद दर-बारला कांहीं पत्रें आवडतात व त्यांना दरबारकडून मलिदा मिळतो; दरबारनें सर-सकट सर्वांना मदत तरी एक करावी, नाहीं तर कोणालाच मदत करूं नये. वृत्त-पत्रांच्यावर केव्हां गदा येईल याचा मुळींच नेम नसल्यामुळें प्रजेंत असंतोष मात्र वाढत जातो आहे.

व्यसनी प्रजा हें राजाला भूषण नव्हे.

अबकारीपासून १७५ लाख रुपये व जकातीपासून १५७ लाख रुपये संस्था-नला उत्पन्न होत आहे. अबकारीचें इतकें अवाढव्य उत्पन्न येत आहे ही कांहीं दरबारला भूषणास्पद गोष्ट नाहीं ! ! संस्थानांत व्यसनासक्त किती आहेत याचें मात्र हें उत्पन्न निदर्शक आहे. संस्थानांतील उद्योगधंद्यांवर जकात शक्य तों ठेवण्यांत येऊं नये; संरक्षक जकात मात्र असावी.

न्यायदानांतील एक ढोबळ दोष.

न्यायदानाचा कारभार हें राज्यकारभाराच्या कसोटीचें एकमेव लक्षण आहे. न्यायाधीश लांच खाणारे असतां कामा नयेत, एवढेंच नव्हे तर त्यांनीं कोणाच्या भीडभिकेला अगर वजनाला बळी पडतां कामा नये. अधिकाऱ्यांच्या मर्जीवर न्यायाधिशाचें अस्तित्व अवलंबून नसणें हाच त्यास एक तोडगा आहे. न्यायखात्यां-तील अंमलदारांना स्थानिक भाषांचें ज्ञान चांगलें असलें पाहिजे. नाहीं तर होतें काय, खटले वर्षानुवर्ष पडून राहतात. अलीकडे न्यायदानांत जरा कुठें हालचाल झाल्यासारखी दिसत आहे. पण एक गोष्ट दरबारच्या नजरेस आणणें जरूर आहे असें मला वाटतें. ज्युडिशिअल कमिटी हें संस्थानांतील वरिष्ठ कोर्ट असून हायकोर्टावरील अपिलें या कमिटीकडे जातात. आणि हायकोर्टाचे न्यायाधीश या ज्युडिशिअल कमिटीवर न्याया-धीश म्हणून बसतात. त्यामुळें पुष्कळ वेळा होतें काय कीं हायकोर्टातील तीन पोक्त व अनुभविक न्यायाधिशांचे निवाडे तरुण व अननुभवि अशा त्याच हायकोर्टातील तीन न्यायाधिशांकडून त्यांचें स्थान बदलल्याबरोबर बदलले जातात. ज्युडिशिअल कमिटीचे

अध्यक्ष व दरबारचे कायद्याचे सल्लागार हे एकच असणें केव्हांही इष्ट नाहीं. एकच मनुष्य सल्लागार व न्याय देणारा होऊं शकत नाहीं. ज्यूडिशिअल कमिटीचे न्यायाधीश हे स्वतंत्र असणें अवश्य आहे. (देणग्या) अलियात कायदा बदलून घेण्याची फार अवश्यकता आहे.

जहागिरदारांना उपदेश.

संस्थानांत २००० लहान मोठे जहागिरदार असून त्यांच्या जहागिरींनीं एकतृतीयांश भूप्रदेश व्यापलेला आहे. कांहीं जहागिरदार तर उत्पन्नानें इतर कांहीं संस्थानिकांचे तोडीचे आहेत. या जहागिरदारांच्या पूर्वजांनीं मनगटाच्या जोरावर जहागिरी कमाविल्या पण हे कांहीं आतां लढाई खेळण्याचे दिवस नाहींत; तेव्हां जहागिरदारांनीं परदेशीं जाऊन विद्यार्जन करावें व संशोधन वगैरे करून संस्थानच्या लौकिकांत भर टाकावी; कारण त्यांना आतां हा एवढाच मार्ग उरला आहे. कारण त्यांना संस्थानांतील उच्च पदाच्या नोकऱ्या मिळत नसून त्या परस्थांना देण्यांत येत आहेत.

निजामसाहेबांना विज्ञप्ति.

संस्थानच्या अभिवृद्धीसाठीं आपण झटलें पाहिजे. प्रजची सेवा जो करतो तोच खरा उत्तम अधिकारी हें अधिकाऱ्यांनीं लक्ष्यांत ठेवावें. प्रजेचा संतोष हाच संस्थानच्या प्रगतिचा पाया होय, हेंहि अधिकाऱ्यानीं लक्ष्यांत ठेवलें पाहिजे. निजामसाहेबांनीं जबाबदार राज्यपद्धतीस सुरवात म्हणून, प्रथम आधुनिक असें एक कायदेमंडळ स्थापावें अशी निजामसाहेबांना आपल्या भाषणाच्या शेवटीं विनंति करून अध्यक्षांनीं आपलें भाषण संपविलें.

मंजूर झालेले महत्त्वाचे ठराव.

परिषदेंत पास झालेले महत्त्वाचे ठराव पुढें देण्यांत आले आहेतः--

(१) जबाबदार राजपद्धति संस्थानांत सुरू करण्याची निझाम सरकारनें घोषणा करावी, (२) सध्यांच्या कायदे कौन्सिलांतील स्थितिबद्दल खेदप्रदर्शन व ब्रिटिश हिंदुस्थानांतील कायदे कौन्सिलच्या धर्तीवर येथील कौन्सिलचीहि रचना करावी. (३) भाषण, लेखन व मुद्रण वगैरे जे प्रजेचे नैसर्गिक हक्क आहेत, ते ह्या संस्थानांतील प्रजेसहि दिले जावे. (४) (अ) गस्ती निशान ५३ सन १३३५ फसलीचें सरकारी सर्क्यूलर रद्द करावें. (ब) राजकीय सभा भरविण्यास सध्यां परवानगी मागावी लागते, ही अडचण दूर करण्यांत यावी. (५) छापखाने व वर्तमानपत्रें वगैरेंवरचीं सध्यांचीं बंधनें दूर करावीं. (६) गोलमेज परिषदेमध्यें प्रजेचेहि प्रतिनिधी पाठविले जावे, अशी निझाम सरकारास विनंति आहे. (७) हैद्राबाद म्यु. ची रचना मुंबई किंवा कलकत्ता म्यु. च्या धर्तीवर केली जावी व लोकप्रतिनिधींच्या

ताब्यांत या संस्थेचा पूर्ण कारभार असावा. त्याचप्रमाणें लोकल फंड, डिस्ट्रिक्ट बोर्ड्स वगैरे संस्थाहि लोकांच्या ताब्यांत दिल्या जाव्यात. (८) सध्यांची आर्थिक हलाखीची स्थिति लक्षांत घेऊन शेतसारा निम्यानें कमी करावा. (९) प्राथमिक शिक्षण मातृभाषेंतून असावें व तें सक्तीचें व मोफत करावें. (१०) सुधारणांमुळें बजेटांत जर कांहीं तूट येईल तर लोकप्रतिनिधींच्या सल्ल्यानें कायदेमंडळानें अधिकाऱ्यांचे पगारांत काटकसर करून व जरूर पडल्यास उत्पन्नावर कर ठेवून ही तूट भरून काढावी. (११) शैक्षणिक खात्यांत व पद्धतींत कोणत्या सुधारणा कराव्यात याबद्दल सरकारी व बिनसरकारी मंडळानें चौकशी करून कांहीं तजवीज करावी. (१२) मजुरांच्या बाबतींत व्हिटले कमिशननें सुचविलेल्या सुधारणा संस्थानांत अंमलांत आणल्या जाव्या. (१३) सरकारी नोकऱ्या मुलकी लोकांनाच शक्यतोंपर्यंत द्याव्या व तज्ज्ञमंडळींची जरूरी पडल्यास ते बाहेरून मागवावे. (१४) जातीजातींतील भांडणांचा तीव्र निषेध व शक्यतोंपर्यंत परस्परांनीं राष्ट्रीय वृत्तीनें परस्परांशीं वागावें अशी सर्व लोकांना विनंति आहे. (१५) खाजगी शाळा काढण्याबद्दल जीं बंधनें घालण्यांत आलीं आहेत, तीं अनिष्ट असून सरकारनें हीं बंधनें काढावीं. (१६) ग्रामपंचायतींची स्थापना खेडोपाडीं सुद्धां व्हावी. (१७) बाहेरील वर्तमानपत्रांना संस्थानांत येण्यास जी बंदी करण्यांत आली आहे ती दूर करण्यांत यावी. (१८) देशी मालालाच लोकांनीं उत्तेजन द्यावें व सरकारनेंही याच धोरणाचा अवलंब करावा, अशी कळकळीची विनंति आहे.

हैद्राबाद संस्थानचा जमाखर्च

इ. स. १९२० मु. सन १३२८ फसली.

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हैद्राबाद संस्थानांतील
हिंदूंची दुर्दशा

निझाम सरकारच्या प्रचलित राजपद्धतीखालीं असलेल्या **सव्वा कोट** हिंदू प्रजेची राजकीय, धार्मिक, शिक्षणविषयक परिस्थिति कशी अनुकंपनीय आहे हें समजून घेण्याची आपली इच्छा असल्यास "**हैद्राबाद संस्थानांत हिंदूंची दुर्दशा**" हें पुस्तक अवश्य वाचा, व विचार करा. पुस्तकाची किंमत चार आणे. ट. खर्च निराळा. याच पुस्तकाचें हिंदी भाषेंत भाषांतर किं. चार आणे. शिवाय खालील पुस्तकें आमचेकडे मिळतील.

१ "हैदाबाद व देशी संस्थानें" पृष्ठें ७५०, मूळ किंमत ३ रु., सवलतीची किंमत १ रुपया.

२ "**देशी संस्थानें**" अर्थात् हिंदुस्तानांतील देशी संस्थानांची सविस्तर यादी; किंमत दोन आणे.

पुस्तकें मिळण्याचें ठिकाण.

दि इंटरनॅशनल बुक सर्व्हिस,
बुकसेलर्स, पब्लिशर्स, न्यूज एजंट्स,
डेक्कन जिमखाना, पुणें नं. ४
Poona 4.

पुणें पेठ भांबुर्डा घ. नं. ९३६।२ येथें **आर्यभूषण** छापखान्यांत रा. **अनंत विनायक पटवर्धन** यांनीं छापिलें व श्रीयुत **गो. ह. कुळकर्णी** यांनीं पुणें पेठ भांबुर्डा घ. नं. ७६१ बी येथें प्रसिद्ध केलें.

MISRULE OF THE NIZAM

(Being extracts from and translations of articles regarding the administration of Mir Osman Ali Khan Bahadur, the Nizam of Hyderabad (Deccan)

Edited and Published

by

D. RAGHAVENDRA RAO.

1926

MISRULE OF THE PRESENT NIZAM

Ed. & Published by D. Raghavendra Rao

STRANGE STORY OF INDIAN PREMIER'S WIDOW

A strange story of the imprisonment of the widow of a Native Indian Prime Minister is told in an Indian letter received by the Daily Herald from "a Lover of Justice" and we give it as written.

"I beg to draw your attention to the sad case of a lady in which the honour of Great Britain is at stake. Lady Vicar-ul-Umra is the widow of Sir Vikarul-Umra who was at one time the Prime Minister to the Nizam of Hyderabad. He was a true friend of the Empire and was highly esteemed by the Royal family of England as well as by the British officials and a succession of Viceroys.

"Since the accession to the throne of the present Nizam, this lady, heir to the great wealth of Sir Vicar-ul-Umra and a member of the Royal family of Hyderabad, has been kept in virtual internment in her own palace by the order of His Exalted Highness the Nizam, for fear she may leave his territory and take away her extensive wealth with her. Her trusty servants are dismissed and her relatives, even her grandsons are not allowed to visit her. Inside her palace she is surrounded by a host of spies and eaves-droppers and outside it by cordons of Police.

"In these days of plague for instance, when one requires plenty of fresh air, she is not even allowed to go out for a drive. This close confinement is telling on her health, and unless the British public, with its wonted

chivalry and love of justice, immediately comes to her rescue, I fear her feeble body will succumb to the continuous tyranny of which she is the victim. This lady wants to place herself under the protection of Great Britain: Will any kind hearted member of Parliament ask Mr. Montagu to enquire into her case before it is too late? Her daughter who lives with her is sharing the same fate. Her husband who is a British subject is not allowed to enter the Nizam's territory, nor she to go to him. Some English ladies who called upon her were turned away after being handled most indecently by the Nizam's police. People are asking how England, the champion of small nations can allow these atrocities in a native state subject to her supremacy in India?".

"Daily Herald", Tuesday 9th March, 1920.

NOBLE'S VAST POSSESSIONS SEIZED.

The case of the lady Vicar-ul-Umra who as related in the "Daily Herald" is virtually a prisoners in her palace, by the Nizam's order, is not by any means an isolated instance of the tyranny of the Nizam's regime (writes an Indian Correspondent).

This ruler takes much interest in the affairs of those of his subjects and nobles who are reputed to be wealthy. Nor is it merely a passive interest as some of them have found to their cost.

The most glaring instance is that of Nawab Moinuddin Khan, first cousin of the Nizam and the only son of the late Sir Asmanjah, a premier of the State. This young man is the richest noble of the State, whose landed property alone brings him a rental of £300,000 a year. This huge income does not comprise the whole of his wealth, for he is also the fortunate, or as it turned out to be, the

unfortunate possessor of a fine collection of jewels, the value of which ran into millions.

It was this young nobleman, who first excited the interest of the Nizam. All of a sudden his huge estate was placed under the Controller who could be relied upon to fulfil the duties of his office for the benefit of the Nizam. his palace was taken away, and the young man along with his mother, Lady Asmanjah, sent to an old palace where they have since been surrounded by a horde of detectives and where every restriction has been placed on their liberty.

Income of £300,000 once the palace of Bashir Bagh is now in the Nizam's possession. Its treasures were ruthlessly auctioned for nominal prices, the Nizam being the chief buyer, for none dared to outbid him. The young noble's palaces, motors and everything that belonged to him are either in the Nizam's actual possession or under his supervision.

These events took place nearly seven years ago and the young noble's plight has since become worse. His place of abode is infested by spies in the Nizam's pay. If he wants to take a drive in his own motor car he has to take the Controller's permission, who is himself under the thumb of the Nizam. Out of his income of £300,000 the young man is only allowed £3,000 a year the rest is in the charge of the Controller.

There are many such instances in Hyderabad, but what does the Nizam care as long as he is on the soft side of Resident appointed by the Crown? The Resident shuts his eyes to these little "eccentricities" of the Nizam and gets him to subscribe thousands of pounds to a War loan or make a gift of one lakh of pounds to combat the submarine meance or force him to employ an Englishman as his Finance Minister.

"Daily Herald", Monday 15th March 1920.

SYSTEM OF GOVERNANCE.

By St. Nihal Singh

Before going to the Nizam's dominions in the course of my recent tour in India, I had the pleasure of seeing a good deal of Sir Ali Inam, who had been in London for several weeks some time before my departure on that tour and had learnt how the fabric of governance had been modernised by His Exalted Highness the Nizam by the creation of an Executive Council. A copy of the Firman bound in pale yellow silk which he kindly gave me at the time, seemed to confirm the impression that great changes had been wrought in the form of administration in Hyderabad. At the end of the rescript there were a series of schedules which clearly defined the subjects with which the President of the Council was fully competent to deal, others which he, in conjunction with his colleagues of the Council, could dispose of, and finally those which His Exalted Highness had 'reserved' and which could be dealt with only under his personal order.

I therefore went to the Nizam's capital filled with high hopes. If I did not actually expect to find that autocracy had been supplanted by constitutional rule, the least I expected to find was that the purely personal type of administration had been tempered by the Council form of Government.

Before I explain how actual experience dispelled that expectation, I had better describe the opportunities I had for gaining that experience. I went to the Nizam's capital on the eve of His Royal Highness the Prince of Wales's visit, and remained there about a week. Since that stay was manifestly too short for purposes of study,

and since the capital was in a state of unusual excitement owing to the presence of the King Emperor to be, I determined to revisit the place as soon as I possibly could manage. Some two or three months later I returned to Hyderabad for that purpose.

In the ordinary course of events I should have stayed there a month or so at the utmost, and after familiarising myself with conditions, gone away. It so happened, however, that His Exalted Highness's Government commissioned me to prepare a book, materials for which it undertook to supply.

I welcomed that professional work because, it offered me the opportunity of making a much closer study into the methods of administration in Hyderabad than I should have been able to make had I been there for a short time, and had not enjoyed special facilities. My work brought me into intimate contact with the heads of the various departments and with their secretaries and principal subordinates. It also enabled me to tour through a considerable portion of the Nizam's Dominions and visit places of archaeological and historical interest and centres of agriculture and industry. Since much of this touring was done by motor I had the chance to see something of the countryside, and of the people who created the wealth without which the Nizam, his Nawabs and officials could not have existed for a single day.

HOW THE COUNCIL WORKS.

During the early period of my stay in Hyderabad, I found much to confirm the impressions which I had gathered from the Firman bound in pale yellow silk, and my conversations with Sir Ali Imam. The Executive Council of His Exalted Highness the Nizam met regularly every week and was attended by the heads of the various administrative departments. It had not only its regular sessions but also had extraordinary sittings as the work proved heavy.

or was of an urgent nature, and therefore, could not wait, or for both reasons. The meetings occupied a considerable time, often the whole morning, and not unfrequently delayed the members' luncheons. The house placed at my disposal was within a stone's throw of the building in which the council met. The noise of the coming and going of motor cars, many of which the benign Government provided, in one way or another to the members, told me of what was going on. Sometimes this or that councillor or his secretary, would come in to see me on his way to or from the council, and that also would tell its own tale as to the meeting.

I must explain that the secretaries could be present when a case relating to their respective departments was under discussion. They could assist their members and from what I heard some of the members could hardly have done without such assistance. If the Council chose to ask them, they might even speak. None of them could, however, vote that being the exclusive privilege of the members of the Government.

The Council sat behind closed doors, and what happened within the chambers was supposed to be an inviolable secret. Human nature is so constituted, however, that it abhors a secret as nature in general abhors a vacuum. That seemed to me to be particularly the case with human nature in Hyderabad. What happened this morning behind the closed doors in the Council chambers in Begumpet would be common gossip around the Char Minar the next morning or may be much sooner. From what transpired later, the details as retailed there would be found to be somewhat out of focus, distorted here and there, and usually very much magnified but with all this high colouring the gossip-'Char Minar gup'' they called it in Hyderabad—seldom missed the centre of gravity.

Just how it happened I never was able to discover. The favourite explanation was that everybody there had

his own set of spies, to spy upon everybody else. How far that was true, I am unable to say. I know this much, however, that that was the general belief, and more than once a high official, when talking to me lowered his voice, or even went and looked outside the door to see if anybody was eavesdropping. But the eavesdroppers if there were any have been exceedingly expert, for none was ever caught.

AN ATMOSPHERE OF SUSPICION.

On one occasion I took it into my head to chaff one of the men who behaved in this, to me, ludicrous manner about his nervousness. 'I am not suffering from nerves' he explained, "this is Hyderabad. You do not know the atmosphere in which we all live and breathe." And then he told me of an incident which he had heard on what he regarded as good authority.

On one occasion, my visitor related, the Nizam took one of his chief noblemen to task for holding opinions of which he disapproved. The Nawab denied that he had ever expressed such opinions and was rendered speechless with amazement when the Nizam told him that the night before when he was in his zenana with his wife number so and so, he had said such and such things..........He had to admit that his august ruler was relating the actual facts, although to save his soul he could not imagine how events which had taken place in the sanctity of his harem, could possibly have become known to him and in so short a time after they occured. The story may be apocryphal, probably is, but it is none the less significant,

From all I heard, it became clear to me, soon after my arrival for the second time in Hyderabad, that the council did meet and did discuss maters; but it did so fully conscious that some two or three miles away from the Council Chamber lived and laboured its master who at any moment and on any matter, great or small might take a different view from the one taken by them, and that view would

have to prevail. Being men wise in their day and not entirely aloof from worldly considerations, they naturally did their work in a manner which avoided unpleasantness as far as possible.

I use the word "unpleasantness" advisedly, for the atmosphere of the place rendered it impossible for anyone to dare to push matters to the point of conflict between the ruler and his Council. Any order which came from "King Kothi" would have to be obeyed or at least seemingly obeyed. A way might be devised to delay putting his order into execution, or even to go behind it. But it could not be opposed directly or openly—at least not with impunity.

THE MASTERFUL NIZAM.

If the Nizam had been so constituted that he would let others govern for him, matters might have been different. But he is a man of restless energy. For him it is not at all unusual to work from early in the morning till late in the evening, and sometimes even far into the night. His interest is confined to no single department of state nor is he content merely to lay down principles and leave the details to be worked out by others. He has no passions, no hobby other than keeping a strict eye upon the administration, and managing his crown property as economically as possible. He rarely goes out of 'King Kothi', and all his walking hours are devoted to making enquiries into what is happening in his extensive dominions, asking questions of every one he sees, reading papers sent up to him or perhaps called for by him, and dictating orders on every imaginable topic, on every day of the week with the exception of Friday, which devout Muslim that he is, he refuses to break except for some very special reason which cannot be avoided.

One has really to see a sheaf of Firmans come from King Kothi to the Sadar-i-Azam as the President of the

Council is called, in order to form an idea of the amount of time and energy which the Nizam puts into work week in, week out. A single batch contained 20, 30, 50 or even more Firmans.

While I was in Hyderabad, a batch used to come usually on Tuesday and Thursday evening. Often, however, they came every day. They used to be delivered in a special motor car, all sealed in an envelope so carefully that no one could tamper with it without leaving traces of his guilt behind.

I have had the copies of more than one Firman supplied to me for use in preparing the book upon which I was working, and therefore can personally attest to the elegance of the language employed by the Nizam. I was still more struck by the precision of the language, which showed that the man who had dictated the words was a clear thinker and able to express his ideas not only concisely but also very definitely, rather remarkable for an Eastern potentate. His Exalted Highness insisted upon personally signing each Firman, and since he is not the man to sign without knowing what he is signing, his signature betokened the great interest that he took in the administration of his dominions and the great pains that he bestowed upon the actual work of governing his people.

GOVERNMENT BY FIRMAN

Government in Hyderabad in consequence is government by Firman. Officials exist, and the higher ones among them constitute the Executive Council, whose functions have been clearly defined. These officials however live and work in the shadow of personal rule. Rather than take the risk of having their decisions upset, they naturally prefer to find out their master's will before passing orders even upon comparatively trivial matters, which lie well within their competence.

The highest and lowest official in Hyderabad I found, ordered his official existence upon that basis. It is idle

to expect in such a circumstance sturdy independence can exist.

To talk of the supersession of personal rule by the council type of government in Hyderabad is, therefore, mere moonshine. Officials there may bear different designations today than they did before, but the real ruler remains the same—His Exalted Highness, though as I shall show in subsequent articles, that will sometimes express itself strangely.

"The Hindu" Saturday, 4th August 1923

PUBLIC SERVICES

By St. Nihal Singh

One day while I was talking with an eminent Hyderabad official, it casually occurred to me to ask him if he could name off hand, how many of his colleagues holding high posts in the Nizam's service were either graduates and post graduates of the Anglo-Oriental college at Aligarh (now the Muslim University of Aligarh) or were in one way or another connected with that institution. I was amazed at the long list which those names made.

The member for Finance was not a graduate, but he was on the Council of the University. The Secretary for Finance was, however, a graduate; the Secretary in charge of the Medical portfolio was the adopted son of the famous Nawab who for many years, constituted, one of the main supporters of the institution, and was at least partly educated there. The Director of Public Instruction was the grandson of the founder of the college. The Principal of the Oosmania University College was a distinguished scholar of it. And thus the names went on multiplying and the list extending.

"Why not call Hyderabad an annexe of Aligarh, and be done with it?" I jocosely suggested to our friend.

"Why not", he replied, with a smile on his face.

"You would not be far wrong if you did so" he added after a moment's serious thinking.

These men who have passed through the portals of the Aligarh institution or in some other way are connected with it, are needless to point out, Muslims. Almost cent per cent of the colleagues who are holding the important posts in His Exalted Highness the Nizam's Government are also Muslims.

When I first came to Hyderabad, the President of the Executive Council (Sir Ali Imam) was a Muslim belonging not to the same sect (Sunni) to which His Exalted Highness adhered, but still a Muslim. So far as I can recollect of all his colleagues there was but one non-Muslim among them—the Hon. the Nawab Faridoon-ul-Mulk Bahadur—a Parsi of very cosmopolitan sympathies, who had had the shredwness to master Urdu, and to look upon Friday—the Muslim Sabbath—as dies non. Unless my memory serves me wrong, not a single Secretary to the Government of His Exalted Highness was a Non-Muslim.

EXCEPTIONAL NON-MUSLIMS.

The only exception that might be made was in respect of the Legal Remembrancer who occupied the position of head of the department and was Secretary to the Legislative Council which during all the time I was in Hyderabad, never held a sitting. He was a Hindu, Dewan Bahadur Krishnama Chariar, a man of great intellectual attainments and legal acumen. His assistant was also a Hindu lawyer of great renown—Rai Bahadur Bal Mukund.

The only other non-Muslims who occupied the position of head of a department, but none of them held the rank of a Secretary to Government much less that of a member of the Executive Council, were Lieut.-Colonel Bava Jevan Singh, Director of the Medical and Sanitation Department, a man of extensive experience as a medical administrator, who by dint of sheer merit, had

pushed his way to the top in British India before entering the Nizam's service, and Mr. Robert Loraine Gamlen the Mint Master and head of the Electrical Department who made his mark both in England and India before going to Hyderabad. All the other heads of departments so far as I remember were Muslims.

After Sir Ali Imam left the Nizam's service of which I shall have something to say in another article and Mr. Abdullah Bin Yusuf Ali was transferred to the Industrial Secretariat and later resigned and was paid something like three-quarters of a lakh as compensation for the unexpired portion of his service, one lonely Hindu entered the Executive Council. Rai Bahadur Murlidhar who was placed in charge of Revenue portfolio, was indeed an old servant of His Exalted Highness who had been employed in the Saraf-i-Khas (House-hold Department) after, I believe, retiring from the Dewani (Civil Government).

MUSLIM CONTROL IN THE DISTRICTS

When I went out into the districts, I found that what was true of the capital, in respect of the religion of the persons holding high posts was equally true of those who held positions of trust and responsibility and were in receipt of high emoluments. Take, for instance, Bidar, which I visited. The head of the district the first Talukdar they called him, was a Muslim. The Judge was a Muslim. The man in charge of the Police was a Muslim. That was also the case with the smaller fry, if one can so name the men holding such posts as that of the Tahsildar (Mamlatdar).

When I went to Aurangabad, I found that the persons in authority in that district were likewise men who professed the same religion as did their august sovereign. That was not only the case with officials of any importance employed in the district but even with the men belonging to the archaeological department who were

stationed at Ajanta to look after the unique artistic treasures which our Buddhist forefathers left behind them.

The curator in charge of the "Caves", as persons ignorant of the character and importance of the rock-cut temples and monasteries there call them, was a Muslim—a splendid artist, but a Muslim. His assistant, who at the time of my visit was making a faithful outline of the paintings by laying thin paper against the painting on the rock wall and tracing the outlines was likewise a Muslim. The work—man from the Punjab, my native province, who was mending the plaster so as to prevent the painting from becoming detached from the sock-wall by their sheer weight, and also to render them proof against insect attack —a fascinating and valuable process which I propose to describe in another article—was also a Muslim. And these three persons really constituted the strength of the important officials stationed there.

CHANGED MUSLIM CHARACTER

It was of course exceedingly interesting for me to see that the Muslim had so changed his character that whereas a few centuries ago he was driven by his spirit of intolerance to disfigure, if not destroy, the non-Muslim artistic works upon which he came in his search for pastures new, just because these artistic treasures owed their birth to non-Muslim religious impulse and portrayed characters included in the pantheon sacred, the Budhist or Hindu or both, now had learnt to respect other peoples' beliefs to the extent of taking infinite pains to conserve those monuments and to prepare a faithful record of some of them which in spite of all the efforts made at "conserving" them are bound to become destroyed in course of time, for all the forces of destruction seemed to be leagued against them. We cannot be too grateful to the men who are engaged in this noble work, nor to the Hon. the Nawab Hyder Nawaz Jung (known better by his pre-enobled name of Mr. Hydari) who is really responsible

for the initiation of the effort, and the Nizam who had the imagination to see its utility and sanction the money for the work.

GREAT BULK OF HINDU POPULATION.

When all this has been said and considered, there still remains the fact, in a state where the great bulk of the population—over 90 per cent, quoting from memory—professes one or another co-faith included in Hinduism, the Government posts almost all together, especially the higher posts, are held by the Muslims who constitute but a small minority. That fact is so plain that any one who travels through the Nizam's Dominions no matter how hurriedly, is bound to note it. The question which kept occurring and recurring to me was this:—Has this sort of thing happened through sheer accident or has it happened through set purpose? The evidence which I gathered in the capital of His Exalted Highness and the districts went to prove beyond a shadow of doubt that the existing state of affairs which makes the Hindu the "ruled" and the Muslim the "ruler" class there, has not happened through any accident. It is quite the usual thing for one to hear people saying that "Hyderabad is Muslim State." When you retort that "Hyderabad is as much a Muslim State as British India is a Christian State" these people have nothing further to say: but the fact remains in Hyderabad and British India the higher posts, carrying not only large emoluments but also authority are held by Muslims and Christians respectively, just because they happen to be dominant.

The house in which I was living most of the time I was at Hyderabad used to be occupied by an English-man before, who not long before my arrival occupied an important post in the administration, but had resigned and gone away. More than one person who ought to have known, told me that that official had had the temerity to

recommend non-Muslims for appointments in his department which had fallen vacant and needed to be filled.

When the papers came back from "King Kothi," His Exalted Highness's favourite residence, they had a question noted upon them: Are no qualified Muslims available?" or "Why are not the names of qualified Muslims sent up?"

Whether this report is correct or not I cannot say, not having actually seen the papers myself. But this much is within my own personal knowledge, that Sir Ali Imam, though holding the post of the Sadar-i-Azam required infinite patience and tact to have just one Hindu appointed to a judgeship of the High Court. And even with all his patience and tact he would have failed, had it not been necessary to have on the bench a Hindu judge who was supposed to have a special knowledge of the Hindu law and who could give expert advice when cases involving delicate and difficult points of Hindu law came before the highest tribunal in the Dominions.

I also remember that when Sir Ali Imam succeeded in pushing through a scheme of scholarships, the ratio of Hindus sent out from Hyderabad for study abroad to the Muslims sent out for the same purpose, was one to ten. I am entirely depending upon my memory, but fully believe that the ratio given is correct.

Old residents of Hyderabad, who lived and laboured under the father and predecessor of the present Nizam, used to tell me that things were very different a few years ago. Then the highest office in the state was held by a Hindu, and several Hindus held other important offices. The Hindu-Muslim question did not exist in Hyderabad in those days.

It is precisely for that reason that I have chosen—deliberately chosen—to deal with this aspect of the Hyderabad administration. In regard to this matter it seems

to me that the Government there has registered a serious—an unfortunate, a regrettable—regression.

Every one whom I consulted during my rather long stay in the Nizam's dominions was certain that this falling away from the only standard which India can afford to have, is due to the unfortunate bias which an old Moulavi who taught the Nizam gave to him in favour of Islam, when the latter's mind was in an impressionable stage. It is said that he used to boast of the fact that he had created another Aurangazeb.

I once had the opportunity of pointing out to His Exalted Highness, that he is not merely the King of Muslims, but also of the Hindus and Sikhs who live under his flag. Only when he formulates and executes his policy in full recognition of that fact, can he give satisfaction to his people.

"The Hindu", Saturday, 11th August 1923.

CONSTITUTIONAL REFORM

By St. Nihal Singh.

Every one who knew anything at all about the Nizam and his Dominions knew that Sir Ali Imam had succeeded, some time after coming into office, in getting his Exalted Highness to agree to the appointment of a Commissioner to gather together information needed for framing a scheme of constitutional reform. What is not generally known is that a vast amount of material was very carefully collected and handed over to the Sadar-i-Azam. What is still less known is that a scheme of reforms was actually drafted after considerable discussion, and that it went through a series of amendments.

CONSTITUTIONAL REFORMS HELD UP.

It is an open secret that Sir Ali Imam was exceedingly anxious to have this or even some other scheme of reforms considered by his Exalted Highness, revised if necessary, passed, and put into effect. He freely spoke his mind upon this question to people who called upon him, and if he had tried to hide the fact, he could not have succeeded, because, as related in an earlier article in this series, the whispering galleries of Hyderabad are exceedingly efficient and secrets cannot be kept there.

Sir Ali Imam served three out of his five years' term of office and went away. He has been away for many months—in fact for nearly a year. Yet the scheme of constitutional reforms which he had worked out, at great expense of personal labour, not to speak of the hard work which had been put into it by others, has not been heard of.

Why?

ONE REASON WHY?

There can be but one reason to explain that nothing has happened in Hyderabad in the way of reforms though all kinds of hints and suggestions have been thrown out from time to time and promises have been given and high hopes held out. The reason is that the people in power do not wish to devolve even a particle of power upon others. That is true from the top to the bottom.

His Exalted Highness is the first among many of his immediate predecessors who has had the wish to rule and who possesses the will, power and ingenuity to translate that wish into actuality. Whereas so many of the latter Nizams permitted their ministers to govern, he does without a minister and will not have anything above a Sadar-i-Azam. As I have pointed out, though the Dominions have in outward form all that appertains to a bureaucratic type of Government—an executive Council,

consisting of members who hold the various portfolios into which the affairs of the State are divided, and the President who is their head and spokesman—yet, any one who knows about Hyderabad knows that the Nizam is the master of his Dominions—a master who does not permit any one to share with him the responsibility of running his Dominions.

To get a master—ful man like the present Nizam to consent to any scheme of contitutional reform is to accomplish nothing short of a miracle. Sir Ali Imam was credited with the ability which would enable him to perform that miracle. But though he spent a good deal of thought and energy in accomplishing that purpose, he had to leave Hyderabad before he could get anything of the kind actually sanctioned. I am, indeed, fully convinced in my own mind that his desire to put his scheme through was responsible in no small measure for his undoing.

The men who surrounded the Nizam have, generally speaking, been brought up under the old regime. They are men with old fashioned ideas and find it difficult to speak out even if they realised that his Exalted Highness's ways were not in consonance with the spirit of the times and needed to be modernised. A great many of them knew only too well that any reform which in any manner or to any degree touches the power of the Nizam, will "pro tanto" encroach upon their privileges and being human beings, with an innate passion for holding and preserving that which they have inherited or acquired, they naturally take every opportunity that comes their way, or that they are able to create, to influence His Exalted Highness against toying with any project which has for its object the devolution of any power, in any way from authority as at present constituted, to persons who at present constitute the "ruled" classes.

The problem of constitutional reform in the Dominions, as, indeed, elsewhere, is the problem of abridging willingly or otherwise the privileges exercised by a certain person or persons and giving rights and privileges to a certain other person or persons who do not possess them. In Hyderabad, that process means the upliftment of the Hindus from the "ruled" classes to the "ruler" class. Every one who has had the opportunity of studying the problem realises the inevitability of that change taking place.

Devices can of course be invented whereby the inevitable can be postponed for a time. It is quite possible for instance, to invent a system of elction which would give to the seven per cent of the Muslims as many seats in the lower house as to the ninety-three per cent of the Hindus (I am quoting these figures out of my head, not having at hand any books or papers to refer to).

And it is possible to produce specious reasoning to support such a system of 'elections'. It may be said for instance, that the "real" Hindus in the Dominions do not number much more than the Mussalmans there, the remaining Hindus being Hindu in mere name as a matter of fact being "animists".

If any such attempt is to be made it must be made in respect of the upper as well as the lower chamber, because it so happens that there are a great many Hindu noblemen and Jaghirdars in the Dominions. The premier noblemen of the State who, as the Peshkar, used to take precedence over Sir Ali Imam on State functions, is, in fact, a Hindu Maharajah Sir Kishen Pershad, whose family, I as a Punjabee am proud to say, came down, a long time ago, from the Punjab, where we still speak of Hyderabad as "Chandulal's (Maharaja Kishen Pershad's ancestor) Hyderabad."

There are also the scions of Hindu families which at one time or another, exercised sway over greater or smaller portion of the Deccan. No one could constitute an upper chamber without including these Hindu noblemen. And as in prestige, wealth and number the Hindu grandees compare favourably with the Muslim noblemen, Muslim preponderance in the upper house can be secured only by inventing a special scheme of manipulation to "pack" that house.

THE HINDU PROBLEM.

The Hindu problem in Hyderabad thus constitutes the crux of the political as well as the administrative problem. No honest scheme of constitutional reform can possibly permit the Muslim "ruler" class to remain the "ruler" class, or leave the Hindu "ruled" class, as the "ruled" class. No project which is honestly or justly conceived can possibly leave room for any orthodox or unorthodox state, since any such scheme must inevitably elevate it to the dignity of an "Indian State".

The Hindus in the Dominions have been a conquered people for many centuries and they have become used to living as a conquered people. Their ways of thought and action are those of a subject race. The education which a few of them have managed to receive has not been of a nature which would give them any other outlook upon life. The methods of administration obtaining in the Dominions have been against those Hindus, who by chance managed to develop an independent spirit and to give free expression to their spirit. They have no platform or press of their own to speak of, and if they had it, it would be of precious little use, the way things are at present. There is thus, no momentum which would in a short time overcome the forces which are leagued together to keep them as a subject nation.

Consider the constitutional reforms problem in Hyderabad from whichever angle of vision you like and you

will find it surrounded with gloom. A sham constitution is, of course, always a possibilty. It may be granted tomorrow. But unless His Exalted Highness, in a moment of generosity, takes it into his head to grant a constitution, conferring real power upon the people the prospect of such a concession is more remote than ever.

"The Hindu", 1st September 1923

MOSLEMS AND NON-MOSLEMS

It is highly interesting to read the fair, faithful and truthful description of the "Hyderabad Today" from the able pen of St. Nihal Singh, who appears to have devoted some considerable time in studying Hyderabad as it stood today and his object apparently seems to impress upon H. E. H. the Nizam and his advisers to remove the existing invidious distinctions between Moslems and non-Moslems, in filling up appointments under Government service in higher and lower ranks. From top to toe this whole service is occupied by Moslems with a few exceptions here and there. These Hindus remained in office long before the present system of excluding Hindus from service was inaugurated. It would be well for the Government of H.E.H. the Nizam to introduce a change in the system of recruitment without any favour and without any partiality to any community. The distinction was never known before between a Hindu and a Mohammadan. Both lived together side by side as members of a happy family. This antipathy to the Hindu is not of recent date; but it came along with the employment of northern Indian Moslems in higher ranks of service in the State. Even out of that band, there were many honourable exceptions, who made no distinction between a Hindu, Christian or Moslem. With the disappearance of the two or three Hindus and a Parsee from the service, the effacement of the Hindu would be complete,

for no other Hindu could ever hope to rise to the office now held by Rajah Fateh Nawazwant otherwise known as Rai Murlidhar as head of the Revenue Portfolio and Dewan Bahadur G. Krishnamachariar B. A. B. L., the Secretary to the Government in the Legislative Department and Secretary to the Judicial Committee. St. Nihal Singh appears to have slightly erred when he said that "not a single Secretary to the Government of H.E.H. was a non-Moslem". The Dewan Bahadur was at first taken on as Advocate General on Rs. 1,500 with permission to practise but subsequently a change was made and he was called as a Secretary to the Government in the Legislative Department as a full-timed officer on Rs. 3,000. The proposal was made to H. H. the late Nizam by Sir Cason Walker when he was Financial Minister and it was sanctioned and approved by him. In justice to the Government, it is necessary that this error, slight as it is, should be pointed out. With the solitary exception of Rajah Fateh Nawazwant the Revenue Member, the other 7 members in the Council are all Moslems. A change is needed here. It was with some tact that a Hindu was appointed as High Court Judge. More than one Hindu is necessary. The Civil Service is largely the monopoly of the Moslem and so also the judicial and other civil departments of the State. The non-Muslim element is poorly represented in all grades and ranks. No Hindu student receives any scholarship except at long intervals just as an eye wash. The Scholarship Board is responsible for this studied neglect of Hindu claims. The board is mainly constituted of Muslim officers and invariably Muslim students are selected to proceed to England and other countries. Without a change for the better immediately introduced, the grievances of the non-Moslems will grow more and more, finally ending in deep discontent and dissatisfaction. The object of the writer is to prevent such a state, and it would be well and proper for H.E.H. to give the matter his deep and anxious consideration and to issue

his commands to ameliorate the existing condition of things. Any such order to the Sadri-i-Azam and to the various heads of Departments would at once change their attitude towards their less favoured non-Moslem brethren, and remove the impression, now lingering in the minds of the people as pointed out by St. Nihal Singh.

"The Hindu", Friday 17th August 1923.

FREEDOM OF THE PRESS

By T. Prakasam.

A visitor to Hyderabad State is impressed by the feeling that he is living once again in the middle ages. The Tudor spirit still rules the State. This is never more in evidence than in the control that is exercised over the Press. The Nizam's claim to set the beliefs of his subjects is absolute, all-pervasive and knows no limit of law or the constitution. It is as rigid as was the control of opinion in Germany under the Kaisers. Once while travelling in Berlin I came in close feel with the general fear that kept down and stifled all criticism of the Emperor's doings. Passing through a street lined on either side with long rows of equestrian statues of defunct emperors we came upon a park of the city presenting a deserted and unkempt appearance. The contrast was startling and betrayed me into an innocent remark about the Kaiser's administration. My guide soon made me aware that this was an unheard of hardihood. He gave an involuntary start of alarm and looking round with an anxious expression on his face warned me into peremptory silence. Men went to jail and pillory, he said, for lesser offence against his Imperial Majesty. The incident is not without its comic significance, but it was an eloquent hint of the rule by rod by which even the beliefs and opinions of the German people were sought to be kept under strict regulation.

Modern Hyderabad is in this respect on a par with pre-war Germany. There is the same severe surveillance of popular opinion, the same rigid regard for the personal prestige of the ruler; and even greater intolerance of the implied insolence of free criticism; and above all, powers of interference and punishment without check and beyond the pale of law. This is the inevitable result of every form of irresponsible personal rule. Sovereignty turned to bay against the pressure of popular rights acts with fierce reactions and almost relentless severity. In England, for instance, the first attempts at free criticism were repressed with vigorous persistence. In the time of the Stuarts, the Crown held all presses in its own hands, allowed no printing except under special licence and set up a Star Chamber to guard the sanctity of the Royal prerogative. Literature itself was treated as an affair of State. The book trade was a monopoly, Press offences constituted a special class of crimes and innumerable methods of curbing the press were put in active force. The Nizam is enacting the part of the Stuarts over again in Hyderabad. Any form of attack on prevalent state abuses is forbidden as sedition. Every printer and editor is compelled to sign a form of agreement which amounts in effect to a gag on all the legitimate activities of the Press. I give beow a few significant clauses contained in the declaratioin :—

"I, my representative, or anybody else working in his place or on his behalf, do hereby undertake not to do any of the things stated below :—

Printing or publishing in my periodical any words, signs or visible representations which are likely to excite dissatisfaction against H. E. H. the Nizam's or the British Government; or which may cause dissension among the members of various races, nationalities, religions or sects whether such members may reside in H. E. H. the Niza's Dominions or British territory.

Printing or publishing about H. E. H. the Nizam's Government any news which may leave an evil impression on the minds of the people and which may not have been obtained after verification, with due diligence.

If I or my representative or successors be guilty of a breach of any of the conditions above laid down, H.E.H. the Nizam's Government shall be at liberty to stop my periodical in which case, I, my representative or successors shall have no claim whatever to compensation or damage.

No political matters (which will include such articles as would raise an objection against the policy of H. E. H. the Nizam's or the British Government) shall under any circumstances be published."

These clauses, especially the last of them, speak for themselves. They make it perfectly obvious that every newspaper in the State is hedged in between two arbitrary powers knit together by a sinister free-masonry against the liberty of the press. Any fair criticism of official errors is, under the circumstances from the nature of things, impossible. A newspaper in the State in order to live at all, has to forego its chief purpose. All prevalent abuses are covered by ancient privilege and must be acquiesced in silence, if not encouraged with approval. Any exposure of the iniquities of administration becomes a seditious libel worthy of exemplary punishment. In British India the newspapers are subject to one tyranny —that of the British Government. In Hyderabad there are two tyrannies, each helping the other in its strangle—hold on the press. Newspapers in the state are in the grip of a dual control, exercised directly by the Nizam and through him, indirectly by British Government.

PROSCRIBED PERIODICALS.

Thus an Indian Prince whose power and might in themselves should serve as the shield of popular rights has gone out of his way to please an alien bureaucracy against

the interests of his own subjects and the people of British India. Nor are his operations confined to his own borders. They extend their influence over the entire press in British India. Of all the manifestations of "Loyalty", community of purpose in an evil cause is the most piteous form of servility, and the manner in which His Exalted Highness has proscribed British Indian journals for supposed offences against the British Government tolerated by the latter in its own territory is the very climax of weakness in a Ruler. I give below a list of the periodicals proscribed within the last two decades in this manner:—

1. Hitavadi (Bengal)
2. Sat Bharat (Bengal)
3. Bala (Marathi)
4. Call (Marathi)
5. Hindu Punch (Marthi)
6. Kesari (Marathi)
7. Parthuth (Marathi)
8. Hindu Swaraj (Gujrathi)
9. Dhari (Marathi)
10. Vishnoprath (Marathhi)
11. Sindhi (Marathi)
12. Rashtravik (Marathi)
13. Swarajya of Sholapur (Marathi)
14. Arunodaya (Marathi)
15. Desa Sevak (Marathi)
16. Kartve (Marathi)
17. Swathamithri (Marathi)
18. Barisal Hasti (Bengal)
19. Purya Bungala (Bengali)
20. India (Tamil) from Pondicheri
21. Punjabi (Lahore)
22. Hindustan (Urdu) from Lahore
23. Swarajya (Urdu) from Allahabad
24. Siasath (Urdu) from Lahore.

The number of proscribed books is legion and the latest instance of the "Hindu" proscription crowns the

list. There is a period to the expiation of every offence and it is pertinent to ask how long these proscription orders will be kept in force and whether a supposed transgression—necessarily ephemeral—is to be occasion for an eternal penalty.

A RELAPSE FROM EARLY IDEALS.

What is the root cause of all these proscriptions? His Exalted Highness is not without ability as an administrator. Some of his Firmans show that he is well versed in the academic principle of constitutional Government. Above all, his energy is masterful. But the bane of his administration, as of all autocratic rule, is the idea that has always flourished in the Dominions that he represents rights and powers as against individuals superior to and independent of the ordinary law of the land. His career has been a clash of temperament with ideal, and this perhaps was an inevitable heritage of his position. But it has meant to the Nizam a relapse from his earlier good intentions while to his subjects it has meant the wreck of all the reforms proposed to be introduced by him. No newspaper could survive such a mentality in the Sovereign; for the "liberty of the Press" is only the result of universal predominance of the law of the land, irrespective of individuals and irrespective of the susceptibilities of the ruler. In countries where newspapers enjoy the utmost freedom, there is no special legislation for the safeguard of the liberty of the Press. In England, for instance, the greatest bulwark for protecting the right of free opinion is the average common sense of the British citizen as represented in a jury of twelve persons. Press offences are treated on a par with every other offence and it is impossible for the crown or Ministry to exercise any stringent control over the writings in the Press unless the majority of ordinary citizens from whom jurymen are drafted are

in perfect consonance with the measures of the Government. This in itself is a coincidence too desirable to happen, but when it does occur, the chances are that the writer has exceeded legitimate bounds and committed a transgression meriting correction.

In Hyderabad the case is different. The Nizam is more sacrosanct than the law. He can set aside and overrule the judgment of courts. Popular rights are concessions granted at his will. His Exalted Highness declared at the outset that the "peace, prosperity and contentment" of his 'beloved' subjects would ever be the primary concern of his reign. The gagging of all free criticism is not conducive to this end. No human agency holds a monopoly of wisdom and the only avenue for the correction and reform of the ills of the body politic is proper criticism offered in the Press. Unpalatable facts have to be faced adverse comment has to be examined and sifted if the administration has to maintain the standard of the general good. It is because this principle has been violated that the Nizam's Government has not been the success it might have been. A free press is the first desideratum of popular rights and to establish it is now the task that lies before the Nizam and his subjects.

"Swarajya", Thursday 1st November 1923.

FREEDOM OF PERSON AND SPEECH.

By T. Prakasam.

In a Firman issued on the 27th of Safar-ul-Muzaffar, 1338 Hijri the Nizam made a diagnosis of state abuses and suggested a remedy for future application. He traced the source of all ills in the body politic to a non-recognition of the principle that 'political system was more conducive to good Government than the personal attributes of rulers." The real work of reform, he laid down, consisted in the substitution of 'institutional' for 'personal' agencies

in the administration. These are radical sentiments and they lay the finger with unerring accuracy alike on the source and safeguard of every form of individual and public right. Their observance would have meant the up-keep of the right of personal freedom and the right of free speech in the State. But in this as throughout the State administration academic sentiment has been at variance with actual happenings. Feedom of person or freedom of speech as a right does not exist to-day in the Nizam's Dominions. The subjects of the State live in the atmosphere of a jealous surveillance. It has been quite a common feature in the State to have persons interned or deported without any formal trial or defence in a court of law. The victims in most cases are ignorant of the charge brought against them and serve their sentence without knowing the reason for their mishap. I give below a fairly long list of persons who have been deprived of their liberty without charge or trial by the executive orders of His Exalted Highness and his father, within the last 15 years.

1. Owlad Hussain—externed (Moharrum 1327 Hijri)
2. Aziz Mirza—externed (sometime Secretary to Adalat Court)
3. Shafiuddin—externed
4. Abdul Halim Sharar
5. Balkrishna Hari
6. Hari Narayan.
7. Lakshman Babaji.
8. Abdulla Khan, Editor "Mohamaden"
9. Syed Mohamad Razvi, Vakil.
10. Syed Ahmed Sahib, Vakil.
11. Khaja Moinuddin Sahib, Vakil.
12. Abdul Hasan Sahib
13. Sher Ali Khan Saheb
14. Mahomed Ali Sahib
15. Mahomed Ismail

16. Gulam Mahomed
17. Abdul Hai
18. Hurmoosji
19. Hasnuddin Sahib, Vakil
20. Abdul Karim Khan Bahadur
21. Ahmed Khan Sahib
22. Mahbub Khan Sahib
23. Syed Hussain Jashan Bilgrami
24. Ghulam Ghouse Sahib
25. Nazir-ul-Hussan Bilgrami
26. Abdul Majid Sahib
27. Masood Ali Saheb
28. Rai Hari Lal Saheb.
29. Abdul Rahman Rais
30. Mohamad Umar
31. Mirza Ahmed Sultan
32. Hakim Nur-ul-Hussain
33. Dr. Latif Sayeed
34. Syed Ibrahim
35. Abdul Subhan
36. Ata Hussain
37. Mohamed Ismail Khan
38. Nawab Ahmed
39. Mahomed Alimuddin
40. Mahomood-ul-Haq
41. Abdul Azeez
42. Jamil Ahmed.

Of these the last ten persons were deported for participating in the Khilafat agitation and of the rest who were interned or deported, some were recalled to liberty by His Exalted Highness, in his moods of good humour. This arbitrary excercise of the Royal prerogative has not been merely confined to temporary or periodical intrusions on the convenience of the individual. It culminated at times in a permanent and vexatious restraint on the right of journey from place to place. The ordinary and most

natural privilege of moving about freely and without restriction is denied in the Nizam's state to the entire class of rich landed proprietors. No Jagirdar or Zamindar can leave the territory of the State without the previous permission of the Nizam's Government. Thus added surveillance and restraint are the price enforced on affluence, and the mere possession of wealth brings with it untold penalties and harassing impediments. The hardship of these checks on persons who have their interests spread over a wide area outside the state or are called abroad on emergent personal or family business is obvious in itself and needs no emphasis.

This general insecurity of status, though great in the case of Jagirdars is not exclusively limited to them. No class of citizen is exempt from it. The least suspicion of seditious intention exposes people to the risk of being spirited away from their homes without trial and with but little chance of redress. Lapses from the humility are guarded against with the most formidable of penalties. The Nizam has so many short-cuts to the maintenance of "loyalty" that at every turn the subject is at the entire mercy of the executive. And the Nizam's government has been actuated by such a general suspiciousness of popular good faith that it has simply effaced the right of public criticism within the precincts of the Dominions. A proclamation issued by His Exalted Highness on 5th Moharrum 1340 lays down the following uncompromising fiat:—

"There shall be no political meeting or any other meetings of a political nature without the previous sanction of the Executive Council. Before the Executive Council gives its sanction for any such meetings, the sanction of His Exalted Highness must be obtained. Every application for any such sanction for a meeting must be accompanied by a copy of the agenda giving out the items or topics for discussion. Only such items or topics as are sanctioned

by the Executive Council can be discussed or addressed upon."

The proclamation is clear in its intention. Taking in conjunction with the declaration which binds the liberty of the Press it is tantamount to the wholesale prohibition of every form of political activity within the State. Public criticism of the policy of the Nizam's Government could not have been more effectively shut out; for no subject of His Exalted Highness, knowing the certainty of the risk, could be daring enough to apply for the requisite sanction to hold a political meeting. Nor is the Government likely to go against the grain of its own enactments by conceding such a sanction even if applied for. At any rate, in actual practice the right of political meetings does simply not exist in the Nizam's Dominions. Popular aspiration is paralysed by fear and political endeavour has come to be at a stand-still.

The restrictions on religious meetings are not any the less stringent. A proclamation issued about three months back on 24th Amerdad 1332 Fasli lays down this command:—

"There shall be no religious discourse or discussion except with the previous sanction of the Oomoor Mazhabi for the Ecclesiastical Department which deals with the religious matters."

These are frantic precautionary restraints. And they tell the sad story of a great lapse from the initial idealism of the Nizam's reign. There is a fateful irony in the manner in which the lofty sentiments of duty to subjects which marked the early years of his reign have taken shape in the maturity of years in the denial of every form of popular right. Continuity of purpose has somewhere snapped in the rule of the Nizam and it needs an effort of will to recognise in him the ardent idealist who prefaced his reign with large promises of reform and benevolence.

His Exalted Highness has not only failed to keep pace with his original intentions, but he has side-tracked the administration into grooves of positive reactionarism. He has erected barriers between himself and his subjects and by denying their just rights helped to undermine the prestige of his Government. Discontent denied the chance of free expression becomes subterranean and hence more dangerous. Grievances are nursed in silent resentment and discussion in whispers has replaced open avowal and frank advice. All this is of ill augury. A ruler's strength lies in the good-will of his people. To safeguard the elementary rights of the citizen ought to be his first care. Every grievance must carry a redress and every transgression whether of the subject or the executive, or the ruler himself—must involve certain liability for punishment. The real safeguard of popular right—of personal freedom and of the right of speech—lies in the uniform liability for transgression of every official, high or low, throughout the realm. In all civilized countries the foremost institutional agencies that are capable of restraining executive arbitrariness, and affording redress to the individual are the law courts. But in the Hyderabad state, courts of law are an anamoly. They have no doubt statute books for reference. There is the usual complicated and ramified net work of the judicial machinery spread over the land. But the courts have no independence of their own. Whenever the Nizam becomes a party to an executive order, their power of jurisdiction is paralysed. They live and have their being under the shadow of a sovereign who can bend or break them at his will. A fiat of His Exalted Highness can upset the entire proceedings of the law courts. If a judgment clashes with his whim, the courts lack the power of enforcing their decision. Their position recalls that of the twelve judges of King James, who kneeled and apologised to His Majesty for having attempted to proceed with a case in spite of the prohibition order of the king.

The Nizam's position bears a precise resemblance to that of King James and he has been acting upon prerogatives which that monarch endeavoured without success, to enforce in his days. Redress in the Hyderabad state is a matter of the ruler's good—will and the subjects have no means of protection from the exercise of his arbitrary will.

In my next article I shall deal with freedom of property as it obtains in Hyderabad State.

"Swarajya" 6th November 1923

FREEDOM OF PROPERTY

By T. Prakasam.

Property rights in the Nizam's Dominions are as much liable to interference and violation by the ruler as liberty of speech and the right of personal freedom. Just as in British India, in the Hyderabad State also, there is a Court of Wards Act in force. The Act provides for the control of property when the owner is below 22 years of age or when he is not capable of administrating it himself. But the policy pursued by His Exalted Higness has often been at perfect variance both with the purpose of the Act and the limitations imposed by it. The interests of the wards have been receding into the background before the allurements of Revenue. Thus the net revenue to the State from the wards' estates rose from Rs. 13,06,325 in 1329 Fasli (1919 A. D.) to Rs. 18,20,235 in Fasli 1330 (1920 A.D.) representing a clear increase of over 5 lakhs within a single year. Properties are more readily annexed to State control than restored to their rightful owners and their heirs. The number of estates under the Court of Wards is every year on the increase. At the beginning of Fasli 1330 there were 60 estates under the control of the Court. During the year nine more were taken and two only released leaving

a balance of seven estates under State control at the end of the year. While a spirit of reluctance and extreme tardiness is in evidence in the matter of restoration the utmost alacrity comes in play in the taking over of new properties. Even here, arbitrariness has taken the place of system. The limitations of the Act are freely violated and majors as well as minors are without cause, deprived of the control over their estates. For no reason except the Ruler's will competent proprietors of estates, well able to look after their own interests have been divested of their properties and reduced to sheer dependence on executive generosity. I give below a few instances of manifest violation of the intention of the Act:—

1. The estate of Azizuddawla Salam Jung Bakshi Khan, a high land-owner, was annexed to the control of the Court of Wards when he was left a minor on his father's death. Even after he attained majority the property continued to remain under State control. He has since had sons some of whom have attained the age of majority but the property has not been restored to him or any of his heirs.

2. The same treatment was meted out to Rajah Rai Rayan, a rich jagirdar of the State. He was deprived of control over his estate in Fasli 1322 nearly ten years ago. His sons have since attained 22 years of age but the jagir is still in the posession of the Court of Wards.

3. The cases of the Paigah brothers, sons of Sultan-ul-mulk are notorious instances of grave injustice. Nawab Paigah Asmanjahi, Nawab Paigah Khurshidjahi and Nawab Paigah Vikar-ul-Umra were among the foremost in the landed aristocracy of the State possessing property worth about an annual income of 24 lakhs. For some inexplicable reason they fell under the displeasure of the Nizam and their estates were taken away from them and vested in the charge of a special officer accountable only to the Nizam. This was about ten years ago. In the interval on

the repeated claim for recovery put by these Paigahs, His Exalted Highness sanctioned the appointment by the special officer of a Commission of Enqiry to go into to the details of the case and pass judgment. The Commission after hearing Dr. Rash Behari Gosh who pleaded the case of the petitioners gave an award in favour of the claims of the Paigahs against the Nizam. But this decision like all else disapproved of by his Exalted Highness, has remained a dead letter. The property is still with-held from its rightful owners and all the good that they derived from it has been a mere allowance granted from year to year in lieu of maintenance. The acme of high-handedness was reached when for some unknown reason these sons of Sultan-ul-mulk despoiled of their inheritance were subsequently fined Rs. 25,000 each without judicial justification or even the outward formalities of a trial.

The case of the Paigahs reveals the utter insecurity of property in the Nizam's Dominions. His Exalted Highness has ever been unfettered by any conventions of the Constitution. But the Paigah episode illustrates that he is not even bound by any commitments of policy or previous action. The appointment of a commission of enquiry meant the competence of the commission to act as a tribunal or at least as an arbitrator and an implied promise on the part of the Nizam to submit to its verdict. But adverse decision has brought out an exercise of prerogative—a practice that is at the root of all the ills of the administration in the state.

PERVERSIONS OF LAW

It is not uncommon with His Exalted Highness to alter manipulate or subvert the law of property at his sweet will and discretion. Sait Chandmal's case is one of the worst instances that could be conceived of arbitrary executive interference with the rights of property and the power of the courts to deal with them on the basis of existing law. The petitioner in the case, Sait Chandmal

filed a suit against Ramlal and others before the Nizam in person. The suit was a petition for relief based on a claim for property which was apparently barred by limitation, more than 15 years having passed by, since the cause of action arose. His Exalted Highness though he had not the status of judicial Court entertained the application and appointed a Commissioner to enquire into the dispute. Instructions were at the same time given to the special commissioner to ignore the question of limitation altogether in deciding the merits of the respective claims of the disputants. A hint of this kind was as binding as a mandate, and there was not much doubt as to the judgment which the Commissioner, a creation of the Nizam would give under the circumstances. Ramlal and his co-defendants were wise with the wisdom of the tradition that made up the life in the State. They denied the Commissioner's jurisdiction, declined to put up a defence and took the next step of petitioning the Resident. Sait Chandmal's case is a striking instance of the inefficiency of the ordinary courts as agencies for the protection of rights of property of the subjects in the Dominions. It sets the crown on the imbecility of the judiciary and the all-powerful wayward might of the ruler.

INSECURITY OF TENURE.

By far the most widespread exercise of arbitrary interference in the state related to the "Atia Sultani" or grants of property conferred on individuals for merit or services rendered to the State Government. Inheritance in these cases is not a matter of automatic succession from father to son, or from the last owner to his next heir. It is permissive and dependent in each case on the personal good—will of the sovereign. The property is not held in permanent free hold. There are no copyhold rights to 'Atia Sultani' lands. Sons of Jagirdars enjoy no guarantee of succession to their fathers' estates. The creditors have no surety to go against in the event of a debtor's death. By

a stroke of the pen His Exalted Highness can convert any Atia Sultani land standing as security for loans advanced, into state property on the death of the holder, notwithstanding the existence of heirs. To give an illustration; Dost Mohamed was a Jagirdar who at the time of his death left his estate heavily encumbered with debt. His creditors obtained a decree for rupees 32,000 against the Jagir on a suit brought before the judicial Committee of the Hyderabad State. But when on the death of Dost Mohamad the decree was sought to be enforced against his sons out came an order from the Nizam to the effect that there was no property against which proceedings could be taken.

His Exalted Highness has upset the normal values of ruler—ship powers in a variety of other ways. Instances are not wanting where the trivial complaints of raiyats have ended in the attachment or confiscation of Jagirs without adequate judicial investigation. Private disputes are often made the occasion and opportunity for annexation of property to the State. There is such general insecurity of tenure that the highest in the land are not exempt from the risk of dispossession if they perchance have the ill-luck to displease His Exalted Highness. This has reacted more and more both on the value of property in the State as compared with its corresponding value in British India as well as on the general tenour of the relations between the Nizam and his subjects.

The security of Governments often depend upon the security of the wealth of individuals. Property forges bonds of loyalty and instinctive conservative allegiance in the subjects towards the State that protects and safeguards it. But in the Hyderabad State this opportunity has been missed. The Nizam has caused more bitterness and discontent by the methods of dealing with the property of his subjects than by all the other forms of arbitrary action put together.

"Swarajya", 10th November 1923.

RULER'S ECCENTRICITIES

By T. Prakasam.

In the Hyderabad state, notwithstanding such paraphernalia of Government as Courts and Councils, all real power, as pointed out already is vested in one single individual, the Nizam. It is a power unlimited in its scope and beyond the daring of the boldest in the realm to question or criticise. His Exalted Highness has not always been judicious in the exercise of his authority. The highest offices in the State have often been perverted to purposes totally alien to their nature and indignities without distinction have been heaped on every class of public servants. For instance the Police have been told off to sell vegetables or keep watch over the visitors' shoes left at the gates of mosques. The supply of honey and tobacco for the hukka of His Exalted Highness, has, under his orders, been made the special care of one of the high officials of the State. Even the judges of the High Court have not been exempt from humiliating orders, and one of them was by a fiat of the Nizam, forced on one ocasion to sell a basketful of oranges to lawyers—a kind of task—work whose relation to the administration of justice is not easily apparent.

His Exalted Highness is a poet and has his own manner of impressing the excellence of his compositions on the minds of his subjects. Publication of all verses composed by him is forbidden in newspapers, but to make up for this deprivation, the Nizam's poems are, as a rule, printed in extraordinary Government Gazettes. They are published likewise in book form priced sometimes six guineas and sometimes one gold mohur per copy—an offer not without its strong hint to the "loyal" Section of the State subjects.

SYSTEM OF NAZARS.

His Exalted Highness is fond of tours in his dominions. There is nothing intrinsically objectionable in peripatetic

rulership. On the contrary, it throws up opportunities for mutual understanding between the sovereign and his subjects and affords facilities for the free exchange of views and the correction of abuses. But in the Hyderabad State the Nizam's tours are to-day things to be dreaded. They imply a tacit call for 'Nazars'—a practice based on long-standing custom, something like a relic of feudal times, to mark the homage of the subject to his sovereign. Based on the free will of the giver, a 'Nazar' is not necessarily a levy. But in every case where there is devolution of power the bottom rungs of the administration take their character from the top and the methods of the ruler are copied and diffused in every nook and corner of the realm, by a host of assiduous underlings. In the Hyderabad state every village is in the grip of an official of the State, an autocrat petty in status but vast in power who, so long as he has the ear of the next superior, can lord it at his will over the villagers. Under their agency an opportunity for beneficence and redress is itself rendered a cause for grievance and the poor villagers are made to pay beyond their means, for welcoming their ruler.

The same Zoolum characterises the administration in a multitude of other respects. Quixotic executive orders hamper the free ingress and egress of visitors to the State, and their vehicles are attached and detained without reference to any fixed principle of restriction. In a recent visit my own car was, with scant ceremony taken possession of by the State officials, the moment the railway authorities made it over to the charge of my chauffeur. Arguments and representations were of no avail. The chief Kotwal was not in station, and against his return his subordinates dogmatically asserted, willingly or unwillingly, all must wait. There were no fixed regulations for the easy disposal of traffic. When at last after a day's waiting the all-powerful Kotwal turned up at his post, the car was

allowed to be taken back but a deposit of Rs. 200 had to be paid. It is only fair to add that this amount was remitted back when the car left the territory of the Nizam.

Thus the outstanding characteristic of the Hyderabad Government is the ruler's all powerful authority over the life, liberty, person and property of the subjects. Power without responsibility always leads to eccentricity in Government. It tends to unloosen the springs of good—will and restraint from the motive of the administration makes it wayward and erratic and consigns the destinies of millions to the mercy of an individual's caprice. The result is, there is no continuity, no cohesive frame—work, in the Government. The administration is a jumble of varied eccentricities and like Gonzalo's refrain, the latter part of it is always forgetting the former. The first essential for reconstruction is, in the Nizam's own words to substitute "institutional" for 'personal' agencies in the administration of the State. "'Good Government'' as he himself admitted at the outset of his reign, is more a matter of system than of the personal attributes of rulers. To replace the changeable quality of personal rule by "system", by some constitutional agency that can set up conventions to safeguard popular rights and ensure efficiency and progressiveness in the Government is just what is necessary if His Exalted Highness were to act, even at this late hour, in consonance with the spirit of his early promises. That there might be no going back as there has been all these years, there ought to be a carefully thought-out network of restraints capable of functioning automatically and without check and capable of making the Ruler himself conform to the common weal in every act of his and maintain continuity in the policy of the Government. In other words, the exercise of prerogative must be limited by the sanction of a Constitution.

THE TEST OF REFORMS

His Exalted Highness has not, it is quite evident, been blind to the need of a Constitution for the State. In a Firman issued on the 6th Farwardi, 1329, Fasli, he promised extensive reforms and a substantial devolution of power to popular representatives. A special officer with a numerous establishment was appointed and after a year and a half of laborious study and hard work submitted a report embodying certain proposals for the reform of the Constitution. But though more than two years have since passed by, the report has remained a dead letter and no action has been taken in pursuance of its recommendations. What is required is not hair-splitting technicalities of constitutional procedure but bonafide intention and genuine good faith to help the people on to a greater share and fitness, in the control of their own affairs. The details and the form of constitution are variable factors capable of constant adjustment and revision in the light of experience. But the fixed, unalterable fundamentals of every free constitution are common to all climes and realms and are summed up in the safeguard of popular rights, the integrity and independence of the law courts, responsibility of the sovereign to the representatives of the people and above all the rigid universal predominance of the law of the realm in the case of every individual not excluding the Ruler himself. These are the tests of all constitutional progress, and represent the real direction for reform if the Nizam means anything serious by his Firmans. The best crown of all to a Ruler is the contentment of his subjects and His Exalted Highness, like the Emperor of Japan, can if he wills, still build a great future for his Dominions based on the willing suffrage of his people. What is required is the

incorporation in the Constitution of the following fundamental concessions to popular liberties:—

I. All classes of the Nizam's subjects shall have liberty of abode as well as the right of changing it without applying for previous sanction within the limits permitted by the law of the Dominions.

II. No subject of the Nizam shall be arrested, detained tried or punished unless according to law.

III. No subject of the Nizam shall be deprived of his right of being tried by duly appointed Judges as determined by law.

IV. Except in the manner provided by law the houses of no subject of the Nizam shall be entered into or searched without his consent.

With these changes the power of the Nizam would have been tempered by the good-will of his subjects and the prerogatives of the Sovereign would not then have been inconsistent with popular rights.

"Swarajya", 13th November 1923.

CURIOUS METHODS IN HYDERABAD

We understand that the following circular was issued by the Assistant Registrar of Co-operative Societies, Hyderabad State:—

"It has often been noticed that the evils which arise in the affairs of Societies are greatly due to the clever and dishonest Patel and Patwaris and to the admission of the educated Brahmins therein. Societies must be purged of such persons in which case alone the success of Societies, is guaranteed."

In a series of special articles, which are based on close personal knowledge, the administration of Hyderabad

state is being submitted to a close scrutiny in this paper. This circular, betraying both ignorance and impudence combined, is typical of conditions in Hyderabad. Nothing can be more reprehensible than this unwarranted insult to a whole community and the aspersion made on the educated classes. If the Assistant Registrar who issued the circular has any knowledge or experience at all of co-operation, he would see that its growth is directly in proportion to the spread of education. Nor can he be unaware that Brahmins have all over India, not excepting Hyderabad itself been as much attached to the movement as any other community. Why should this person then go out of his way to stigmatise the educated Brahmin? We hope, however, the Hyderabad administration will bring him to a proper sense of his duties.

"Swarajya", 13th November 1923

NIZAM AND HIS JUDGES

His Exalted Highness the Nizam may or may not be his own Prime Minister, but he is certainly his own Judge. If we are to believe Major Cameron, the obliging A. P. correspondent at Hyderabad, His Exalted Highness, who seems to value truth above all things, has fined a High Court Judge for making an excuse at an interview. This is what the message says:—

"H. E. H. the Nizam has fined one of his High Court Judges Rs. 500 for making a false statement to him, namely that he at an interview with the Nizam made signs to get away stating he had got urgent work to be attended to at the Court which theNizam subsequently found to be untrue and appointed a Committee to investigate with the above result."

The learned Judge may have found royal conversation boring or unpleasant and instead of being openly rude.

might have invented a polite excuse about urgent work. To have even suggested his desire to get away from the presence would have been lese majestie. Anyway by this fine of Rs. 500 the majesty of truth as well as the Nizam has been vindicated and the High Court Judge who dared to offend his master by desiring to leave the Royal presence taught a lesson.

"Swarajya", 14th December 1923.

HYDERABAD AND "SWARAJYA"

The order of proscription passed by His Exalted Highness against 'Swarajya' would not have come as a surprise to any one who has been following the trend of events in that State. The attempts to silence criticism by arbitrary methods is a characteristic of all autocracies, and the Hyderabad Government, intolerant of exposure and sensitive to criticism, has never been slow in taking extreme action against all those who dared to speak out frankly about the state of affairs under the administration of the Nizam. At the very outset, we stated the reasons that prompted us to set ourselves to examine the condition of affairs in the Hyderabad State and we did it deliberately. Having known so much about the downward course of H.E.H's administration, we would have failed in our duty to him, his subjects and also to ourselves if we had omitted to expose what we considered the objectionable features of his Government. It was not long after we dealt with the administration of his State that H.E.H. suddenly woke up and confessed through a Firman that there was corruption in all the departments of his state, executive as well as judicial, from the top to the bottom and that he was determined to eradicate the same. Afer this confession, his past administration stands self-condemned and the position taken by us absolutely vindicated. Instead of thanking us for

the services rendered by us in the cause of freedom and the good Government of his own State His Exalted Highness has taken what to him is not an unusual course of prohibiting the entry of our paper into his State. Corruption can be removed only when people and the judiciary are given the freedom to speak up and newspapers are permitted to help them. Hyderabad State, we confess is a mystery to us. There is indeed something more rotten in it than we have already published.

"Swarajya", 20th December 1923.

RULE BY FIRMAN

In the series of articles on Hyderabad commencing today, an esteemed correspondent who is in intimate touch with the State, examines in detail the administration of the Nizam.

In the following article he describes the plight to which Hyderabad has been reduced by "the rule by Firman."

I

'A Hyderabadee' writes :—

Hyderabad is one of the largest of Indian States. In it there are legislative and executive councils, the State has direct relations with the Imperial Government of India. But the rule of "Firmans" now obtaining in the Nizam's Dominions is wounding the hearts of the subjects. Though the Hindu and Muslim subjects of the State are subjected to a great many hardships under the rule of "Firmans", they have been showing a remarkable patience all along. The severity of the rule of "Firmans" is increasing daily; and the dissatisfaction and indignation of the people are becoming intense. I give here below a few instances of

"Firman" rule and from these the reader may have some idea of the same.

'FIRMAN MUBARK' AGAINST FRUITS AND VEGETABLES

Firmans relating to the sale of fruits and vegetables produced in the 'Sarf-i-khas' gardens belonging to H.E.H. the Nizam are being issued to the 'Kotwal Balda' (the Police Commissioner of Hyderabad). In obedience to those "Firmans", instead of arranging for the sale of those fruits and vegetables in the stalls of local bazaars, the 'Kotwal Sahib' sends those things to the houses of the 'darbar' officials who are amenable to his own influence

FORCED SEIZURE OF "JAGIRS"

In a place known as 'Khasbaya Methak' there is the "Darga" of a great Saint by name Syed Abdul Razack Kadiri. For the maintenance of this "Darga" a 'Mauza' or 'Jagir' had been set apart by former rulers. This 'Jagir' is under the control and supervision of the 'Sajathnasheen' of the "Darga" who is a descendant of the great saint mentioned above. In the time of the 6th Nizam, an enquiry was made regarding the "Mauza" of this "Darga" and as a result the "Jagir" was confirmed as a present to the "Darga". Some of the residents of this "Mauza" sent up a "Darkhast to the present Nizam in which they stated that the "Sajadnasheen" of the "Mauza" was demanding unlawful sums from the tenants residing there, and that he had collected such sums from some of them.

Without any formal enquiry into the allegations contained in the "Darkhast," without getting any statement from the parties concerned and without giving any opportunity to the "Sajadnasheen" to explain the charges laid against him, a 'Firman' was issued for the immediate

seizure of this "Mauza." In execution of this "Firman" the officials promptly took possession of this "Mauza" It must here be noted that the authorities of the "Athiat" Department had not submitted any regular report that would justify this seizure.

The proper course, on the occasion for H. E. H. the Nizam was to have sent the petition to the 'Sadar-ul-Moham" or "Sadar-a-Azam" or some special Committee to investigate the matter. In that event the truth of the whole case would have been ascertained by a careful examination of the "Sajadnesheen", and those that complained against him. Without taking any such step to get at the truth of the matter, a "Firman" was issued for the immediate attachment and seizure of the "Mauza". Thus while the District authorities have not proved any of the charges alleged against the "Sajadnesheen," the "Mauza" has been taken possession of by the Sarkar. By this action of the Sirkar, the proper administration of the "Darga" has been disturbed, and the proper administrators themselves have been put to much inconvenience and worry and their present condition is very miserable.

From the days of the "Khutubshahi" rule there has been a Devasthanam of Sri Ramachandraswamy in the village of Kishtapur Misra in the Ramapur taluk of the Medak District. The Inam lands belonging to this Devasthanam were originally granted by a "Sanad" of Sultan Abdulla Khutubshahi. In the "Inam" enquiry conducted by the 6th Nizam, these Inam lands were confirmed as a gift to the "Devasthanam" referred to above. On the 7th of November 1914 i.e. in the time of the 7th Nizam, Venkatakrishna Rao the last Trustee ("Dharmakartha") of the "Devasthanam" died.

After making enquiries as to the proper descendant and representative of this Venkatakrishna Rao, Raja Inder Karan Bahadur (Subedar of Medak), recommended, on the 6th August 1921, that Bapaiya, a "Dayadi" brother of the deceased Venkatakrishna Rao, should be appointed Trustee in his place. This recommendation was accepted by Nawab Rahim Yar Jung Bahadur (Zaeth Nazim Athiath, or Head of Inam, Jagir Department) on the 17th October 1922. As this decision did not satisfy the "Bab-i-Hukumath" i.e. H. E. H. the Nizam, a Committee consisting of two "Sadar-ul-Mohams" was appointed to further enquire into this matter. After hearing both sides of the case, Nawab Valu-ud-Dowla, "Sadar-ul Moham" of Justice and Police and Rajah Fateh Nawazwanth Bahadur, "Sadar-ul-Moham of Revenue," the two members of this Committee, confirmed the previous decision on the 29th August 1923.

After this, one Bhomia who is quite unconnected with the Trustee of the "Devasthanam" in question, sent up a confidential "Arzdasht" or petition to H. E. H. the Nizam. Neither was this petition accompanied by copy of the decision above referred to nor were the principal contents of that decision stated in the petition. The petition stated that as there were no heirs to the "Jagir", the "Jagir" should lapse to the "Sarkar", and that Bapiya contrived, by unjust means, to get a decision in his favour.

Solely on the strength of this petition and without any official enquiry the 'Bab-i-Hukumath' issued a 'Firman" on 16th September 1923, to the 'Sathar-i-Azam' Bahadur. The "Firman' stated that Bapiya should be prevented from entering upon the Inam property, that pending the enquiry by the Sarkar the said 'Inam' property should be in the hands of the Sarkar officials, and the Police "Nazim "of the district along with the Talukdar should constitute a Committee of enquiry. One can

justly question the propriety of appointing a Committee of lower grade officials to enquire into a matter, already settled by a Committee of higher grade officials. The procedure involved in thus passing orders solely on the strength of an improper petition, and executing the same orders cannot be left unnoticed.

As it was a 'Firman', the Sadar-i-Azam had no option but to promptly execute the orders. Consequently the administration of the "Devasthanam" and the family of the Trustee have been reduced to a pitiable plight.

"Swarajya", 7th January 1924

FIRMANS AT WILL

II

Equally pitiable and regrettable is the case of Rai Chandra Rao, the "Desmukh" or head village official. The ancestors of Rai Chandra Rao had been 'Desmukhs' ever since the days of the 'Adilshahi Sultans of Bijapur'. In those days a kind of pay called 'rusum', and certain other privileges were granted in return for the service of a 'Desmukh'. About 300 years ago, when emperor Alamgir captured Bijapur the 'Jagir' called 'Nagalgaaon' was granted to this family of 'Desmukh' as a reward for their services. In the time of the late Raja Chandulal the representatives of this family of 'Desmukhs' received four deserted 'Jaghirs' along with a specified sum of money for the maintenance of order and defence.

On the 18th of Zeekada month of Hijri 1247, when Raja Chandulal was Minister, the 'Athia' department issued a 'Sanad' in confirmation of the grant of all these 'Jaghirs'. Farkunanand, the ancestor of this family of 'Desmukhs' and his descendants prospered under the rule of the 'Paiga Rajas' and were subject to the suzerainty of the Nizams. Thirty years ago the 'Paiga' department

began an enquiry regarding the 'Jaghirs' of 'Desmukh Inamdars'. In doing so, they brought under their own control all 'Jaghirs' excepting the pay known as 'Rusum'. This enquiry was not completed for about 17 years; all along the 'Jaghirs' were under the control of the 'Paiga' department.

An order of H. E. H. the present Nizam appointed Sir Hugh Egerton Bahadur as head of the administration of the 3 'Paiga Jagirs'. Sir Egerton established an 'Inam' or 'Jaghir' of the 'Desmukh' referred to above, and other such 'Jaghirs', and in the year 1915 restored to Chander Rao all the 'Jaghirs' that he held previously.

On the 8th January 1922, one Jivaraj sent an 'Arzi' or petition to H. E. H. the Nizam by post. That petition ran as follows:—

"I am not connected in any way with 'Deshmukh' Chander Rao. I write this because, the Sarkar's income to the "extent of thousands of rupees is involved in this matter. The "Desmukh" referred to above has prepared false Sanads, and has secured the 'Jaghirs' to himself. I can prove that his Sanads are false".

Without ascertaining the truth of the allegations made in this petition through the Taluk officials, a 'Firman' was issued on the very date on which the Arzi' was received.

The substance of this 'Firman' was as follows:—

"(1) Nawab Akil Jung, 'Satharul Moham-Paiga', (2) Mirza Jeevan Baig, Rukn High Court (Judge High Court), (3) Mahomed Ali, Nazim Kothwali (Inspector-General of Police), these three shall be members of a Commission which shall thoroughly enquire into the affairs relating the Desmukh, and submit an official report of their enquiry to me. The enquiry must be made forthwith."

On the aforesaid petitioner sending another 'Darkast' to H. E. H. the Nizam, another 'Firman' was issued on 20th April 1922 ordering the Commission to send in its findings. On 26th April 1922, the Commission sent in its findings in the form of a report. The substance of the report was as follows:—

'Except Jivaraj, the petitioner, there was nobody else to entertain any suspicion regarding the 'Desmukh'. Jivaraj is the only inimical person who desires to bring the 'Desmukh' into trouble. Jivaraj has been ordered to deposit the security required by law. He has not furnished the security, and is unable to prove the allegation contained in his petition."

On this report of the Commission, a 'Firman' issued under date 4th May 1922, stated:—

"Jivaraj the petitioner should be informed of my order that if he should deposit the security required by law, the proceedings of the Commission shall come into force after the deposit being made and if he should fail to deposit the security, the proceedings of the Commission shall be stopped, and this matter shall not be again brought to an enquiry."

The Commission accepted this 'Firman' and on the 5th November 1922 sent the following report to H.E.H. the Nizam:—

"The petitioner has not deposited the security. His idea is to give trouble to the Desmukh. He even does not intend to prove the allegations contained in his petition."

A few days after this, the petitioner went to H. E. H. the Nizam in person and paid Rs. 5,000. As a result on 22nd November 1922 the following 'Firman' was issued to the old Commission:—

"For the purpose of enquiring into the charges made against the 'Desmukh' of 'Mauza Hartheli' a Commission will be appointed by my order. The enquiry will

be conducted in the hall of the old 'Madarsa-e-Aliah, on two days in the week, i.e. on Sundays and Wednesdays from 6 a.m. to 12 noon. You must also sit on the Commission along with the other members I shall appoint. Therefore you should put together all records connected with this case that are in your possession. The petitioner Jivaraj will be present to conduct the enquiry. He has deposited with me Rs. 5,000 as security".

On the 26th November 1922, i.e. on the fifth day after this 'Firman' the following 'Firman' was issued:—

'If the Jaghirs of the 'Desmukh' of 'Mauza Hartheli' had been given as 'Athia' by the Sultans, the said 'Jaghirs' should be taken in possession of the 'Khalsa' pending the enquiry by the Commission. All proceedings in connection herewith must be taken immediately, and they must be reported to me."

In executing this "Firman" the following "Jaghirs" were regarded as 'Inams' made by the Sultans and were attached:—

(1) The 'Rusum' or pay of the 'Desmukh'—Rs. 2415 annually

(2) 'Zaminath-i-Siri-Mahasul' i.e. income Rs. 1,725 annually

(3) The deserted 'Jaghirs''

(4) 'Althamgha Jaghir' of Naglagaon.

After this attachment was made, petitioner requested the subordinate officials to take the following step, viz. attachment of all the private property of the 'Desmukh' and Inams other than the 'Athia-Shahi-Jaghirs.'

As the subordinate officials did not take this step, the petitioner sent a 'Darkhast' to H. E. H. the Nizam who issued a 'Firman' on 15th February 1923. The 'Firman' states:—

"In addition to sending me for my perusal a detailed list of the property of Chander Rao 'Desmukh' of 'Hartheli' that has been attached under my orders referred

to below, information must be sent to me about all kinds of property now in the possession of the 'Desmukh' and about the way in which he got possession of them."

Before a reply was sent to this 'Firman', another 'Firman' was issued on the 30th April 1923 which was to the following effect. "The petition of Jivaraj dated 28th Shahban 1341 Hijri is forwarded herewith. The 'Paigah' Committee is requested to report the steps they have taken on the petition of Jivaraj".

After this, on the 24th May 1923, another 'Firman' was issued which stated:—

"There is another petition sent by Jivaraj on the 13th Ramzan, 1341 Hijri. An explanation is demanded as to why earlier queries regarding this matter have not been answered till now."

In reply to this 'Firman' Nawab Barzoo Jung, pensioner 'Subedar' Nawab Sadat Jung, pensioner 'Moathamathi-i-Mal (Head of the Revenue Department,) Nawab Mahomed Yar Jung, pension 'Subedar' these three prepared and sent a detailed report on the false petitions preferred by Jivaraj. In this report it was stated:—

(1) That the Committee had attached all the 'Jaghirs' belonging to the 'Desmukh' and coming under the category of 'Athia-i-shahi' i.e. Jaghirs granted by the Rulers.

(2) that the Committee was seizing the crops of 'Seeri' lands.

(3) that the request of the petitioner requiring the 'Sarkar' to evict the 'Deshmukh' from the said lands to bring them under the cultivation of the 'Sarkar' and to attach the crops of those lands is opposed to the law and rules of execution, and

(4) that the 'Sarkar' had no right to evict the 'Desmukh' from his lands, or appropriate the produce of the lands to themselves.

After perusing this report H. E. H. the Nizam issued a 'Firman' on 27th June 1923 to the following effect:—

'How were the conclusions contained in the aforesaid report arrived at? Are they the result of a careful examination? If so, who were the officials through whom the examination was made? What are their names? Was the examination made in the presence or absence of the petitioner? A detailed reply to all those queries must be submitted. However until this question is finally settled all jaghirs belonging to the 'Athia-i-Shahi' class must remain under the control of the Sarkar. The "Paigah' Committee shall be held responsible for the consequences of the violation of this order".

Overcome with fear at sight of this 'Firman' and with a view to placate the petitioner, the 'Paigah' Committee issued on 28th June 1923 the following unjust order:—

'The 'Sarkar' should seize the lands leased out by the 'Desmukh' to others for rent: the 'Desmaukh' must forthwith be evicted from the lands cultivated by himself; these lands must be given in lease, to the highest bidders. The lands in the possession of the 'Desmukhs' brother must also be attached along with their produce.'

While this order was executed, the petitioner by threatening the subordinate officials, caused them to seize the private property, including lands and other things, belonging to the 'Desmukh'. As a result of this, the whole family of the 'Desmukh' all his servants, all his live stock, and the 'Desmukh' himself are starving without the means of subsistence.

About 12 months have elapsed since this order was executed. No members of the Commission of Enquiry have till now been appointed by the 'Sarkar'. No provision has been made for the maintenance of this high class family during the period of enquiry. At the special request of the petitioner, other kinds of property

belonging to the Desmukh are being attached. Order after order is still pouring in. Responsible officials are unable to do anything in the matter.

"Swarajya", 8th January 1924.

GULBURGA RIOTS

We have no desire to prejudge the findings of the Commission which is enquiring into the Gulburgah riots, but it is impossible to get away from the feeling that the Mohamedans of the town have been guilty of violent crime. Whether petty Mohammaden officials of the locality with the help of the Police engineered the riots, as has been alleged, the enquiry now in progess will reveal. Some of the rioters may, ultimately find themselves in one of the Nizam's prisons. But that will be poor satisfaction considering the mischief that has been done. It will be years before the good relations between the Hindus and Mahomedans of Gulburga are restored and before all the destroyed Hindu temples are rebuilt.

"The Times of India" Weekly 24th August 1924.

GULBURGA RIOTS

The Enquiry Commission of Gulburga riots had declared the accused to be guilty. But the Nizam has discharged them unconditionally.

Considering the anti-Hindu policy of the present Nizam and the shortsighted and selfish policy of his advisers, the inhabitants of Hyderabad State and the Hindus outside never thought that the accused in the Gulburga riots would ever be punished. It is now three or four months that the Gulburga Commission finished its enquiries and placed its report before the Executive Council and the members of the Executive Council thought over it for two or three months and sent the report with

their opinions for the perusal of H.E.H. the Nizam. Unless the report is published it cannot be said with certainty what the opinions of the members of the Commission and those of the Executive Council were. But it is an open secret that every one of the three Commissioners found the accused to be guilty and fit to be finished. If there was any difference among them it was about the period of the imprisonment. The President was of opinion that the punishment should be very light while the other members thought that the culprits should be accorded the full legal punishment.

As a matter of fact this was a judicial enquiry but it was from the very beginning full of bias, injustice and partiality. From among two to three thousand rioters only 189 persons were prosecuted out of whom only 123 persons were present at the time of trial, the remaining 66 persons being declared to have absconded, but these could be seen by all the people except the Police and the authorities. In fact the fugitives were the real culprits and the rest of them were those who simply took part in the riots at the instance of the former, with the result that only the poor were prosecuted and the rest allowed to make merry, while some of them were turned witnesses for prosecution. Out of 123 persons who were accused only 88 were charged and 35 were released by the Commission. Again out of 88 accused 43 were released on bail and only 35 were remanded to jail under trial. Finally these 35 were also discharged under Royal favour. Thus it would be seen that all were allowed to go scott-free. Strange to add that the 66 fugitives who were the ringleaders of the riots were not even put to trial; although 22 of those were even arrested by the Police and brought before the Commission latterly. Thus ended the farce of Gulburga enquiries.

"Milap", Lahore, 18th March 1925.

THE RESULTS OF PERSONAL RULE

From a Correspondent.

The late Nizam, Mir Mahboob Ali Khan died in the year 1911. Many and not altogether trivial as were his faults, he acquired and maintained a remarkable popularity among his subjects by his kind—heartedness and generosity and scrupulous regard for the maintenance of amicable relations between his Hindu and Mohamaden subjects. Pleasure—loving sybarite as he was, in the true mediaeval Mogul fashion, he failed to devote his personal attention to the manifold responsibilities involved in the efficient administration of what is undoubtedly the premier state in India. But whatever were his limitations and deficiencies, he possessed in an unique degree the supreme virtue of loving his subjects irrespective of their communal and religious denominations, and reaping the reward of having his affection reciprocated. His death has invested his memory with a roseate hue, and to-day, he seems to the natives of this state to have been the ideal ruler, generous to a fault, charitable and kind-hearted, and above all petty racial and communal prejudices and the evil consequences resulting therefrom.

THE PRESENT RULER

In point of intelligence, however, the unceasing industry that greatness of intellect provokes, the present ruler, His Exalted Highness Mir Oosmanali Khan unquestionably bears the palm. He has the advantage of having his own natural qualities supplemented by the systematic education on western lines in administrative affairs. He is incessantly and indefatigably active in the discharge of what he regards his duties, and is keenly alive to the necessity of being more personally conversant with his officers and the working of his administration. The opening years of his reign were years of glorious promise. Corruption and jobbery shrunk their heads in fear

of detection and merciless punishment and the State officials felt that no longer could they afford with impunity to be slack or negligent in the discharge of their responsibilities. The people rejoiced that nothing would deter their young ruler from attempting and achieving the Herculean task of cleansing the Augean stables of mal-administration. They believed that it would not be long ere Hyderabad would take its proper place as the premier Indian State in sober truth as well as in name. How vain and false their hopes turned out to be, is already an old story. Disillusionment following in the wake of patriotic aspirations, drove the bitter iron of disappointment into their souls and made them wish for the peaceful, if uneventful, days of the late ruler. The change for the worse began—as all momentous events in the world's history have begun—in a quite unobtrusive way so as to evade comment and controversy; but so rapidly has this headlong retrogressive tendency gathered strength that to-day the natives of the State feel with a pathetic sense the utter hopelessness of the situation and their own impotency to remedy their present plight, that it is not possible for matters to come to a worse strait. There has already been some discussion in independent journals in British India in connection with this subject; but it is a subject that possesses perennial and alas! melancholy interest, to all who hold liberty dear, and too much can never be said about it. I propose to describe in these letters the political psychology and genesis of this tendency and the remarkable way in which His Exalted Highness is working out his conception of a One Man Rule.

DISPLACEMENT OF ABLE OFFICIALS.

With a shrewdness and far-sight worthy of a better cause, the present Nizam made his bid for popularity in a characteristic appeal to the prevalent nationlistic movement and thus the downward march began with the gradual displacement of European officials of proved ability

and intergrity by Indian officials. Mr. Hankin who was the Inspector-General of Police for over a period of 20 years, was the man who had laboured hard for bringing the police force of Hyderabad to a high state of efficiency, and he was ably supported in his endeavours by Mr. Gayer and Mr. Gough, both of them officers of great experience. But all these three Police officers retired one after another and their places were not filled up by the appointment of other European officers except that Mr. Goad was entertained for a short period and Mr. Crawford who had won his laurels as an able Police officer in the British Service, was made the Deputy Director General of Police and he too is expected to retire shortly. The Revenue Department which had always the unenviable notoriety of being the most corrupt of Departments has been well nigh purged of its corruption, when Messrs. Dunlop and Wakefield presided over it. After Mr. Dunlop's retirement, Mr. Wakefield was for no obvious reasons transferred to the Commerce and Industries Department and had eventually to leave the service. The Finance department under the strict and vigilant watch of its officers, Sir George Cassen-Walker and the Honourable Mr. Glancy, maintained a very high reputation and it was not always possible for His Exalted Highness to get those officers to do what he wanted. With their departure disappeared the one safeguard against the Ruler's all-powerful will. Similarly European officers, who presided over the Forest, Medical, and P.W.D., Mining and City Improvement Departments gradually left the service and their places were not filled by the appointment of other Europeans.

COMMUNITY OF SUFFERING

Hyderabad was perhaps the only place where there was an entire absence of communal tension between the Hindus and the Mohamedans. When in British India, serious riots between the great sister communities

were a matter of frequent occurence, the natives of this State prided themselves on the fact that their unswerving policy of mutual co-operation and tolerance obviated the necessity for the solution of a Hindu-Mohamadan problem here. In fact, it would be as incorrect as it would be pessimistic to declare the existence of any such problem even at the present day. What little there is of communal tension is only of very recent and exotic growth, and it is to be hoped, of a temporary character. From the current reports in the press one is apt to arrive at the erroneous deduction that his Hindu subjects are being specially marked out by His Exalted Highness for oppression and deprivation of rights and that the Mohamadans are a favoured community. I was desirous, therefore, of ascertaining at first hand how far this impression is borne out by actual facts. From my observation I have come to the deliberate conclusion that although in the matter of Government appointments the Muslim, however inferior be his qualifications and integrity as compared with his Hindu rival, is generally preferred to the latter. Mohamadans have not been receiving any preferential treatment in the matter of the confiscation of Jaghirs, the taking of the Nazars and the Nazaranas, the seizure of the properties of the deceased as unclaimed, the enforced sale of fruits through the instrumentality of the Police etc. The Hindus have thus no reason to complain that theirs alone is the suffering and humiliation. I shall attempt to show in my subsequent letters that the Mohamadans are in this respect more to be commiserated with than the Hindus.

"The Hindu", 23rd January 1925

REVIEW OF ADMINISTRATION

II

In my previous letter I have referred to the shrewdness that characterises all the measures of His Exalted

Highness the Nizam, his alertness to utilize every popular craze or idiosyncracy that comes to hand, for the furtherance of his own ends. I have already adverted to the earliest exhibition of His Exalted Highness's policy when European officials of proved ability and integrity were for no apparent reason quickly displaced by Indians with what disastrous results to the well-being of the State, it is the purpose of these letters to narrate. His Exalted Highness the Nizam, is an adept in strategy—an art in which the end is said to justify the means. His Exalted Highness the Nizam, it is needless to say, is not a democrat at heart; he does not believe in the slogan 'The voice of the people is the voice of God.'' Yet he has reasons for being grateful to the insurgent democratic wave that is now sweeping over the country.

THE NIZAM AND THE KHILAFAT QUESTION.

To a ruler so well—informed and so thoroughly in touch with the pulse of the public in India, the manifestation of dissatisfaction among a certain section of the public with the foreign 'bureaucracy' was of course a matter of common knowledge. He sympathised with the Khilafatists and the pan-Islamic feeling that dominated the extremist section of the Indian public. By the adoption of such a policy, he flattered himself with the hope that he would veil from the Musalmans of British India, the real facts about the situation at home. Was it not reasonable to expect that he who evinced interest and sympathy with national and democratic aspirations of the Musalamans in British India, would follow up his precept by personal example, and prove a generous good master of his 113 million subjects? His Exalted Highness spontaneously bestowed a munificient pension of £300 per mensem on the late Khalifa and gave large donations to the Malabar Moplah Relief Fund, the relief of Mohamadans of Gaya and the Mosque of

Oomer in Palestine. Nearer at home, he satisfied the sectarian feeling of his own co-religionists by starting the Osmania University. But one may ask why was Telugu given the go-by and Urdu exalted in its place? Such are the diverse ways in which his Royal will becomes increasingly manifest erratic and quixotic. The question next arises—who is at the bottom of it all? There are two versions prevalent here in affixing and distributing this responsibility. The one is that it is H.E.H. alone, the other and more charitable version inclines to the view that he is at best but the instrument at the hands of his courtiers, who through him control the hidden springs of all his public actions and are the real promoters of the rather low level of the public life in the State. On personal enquiries I have come to the conclusion that the situation is the result of the mutual action and reaction of both these factors.

SPURIOUS ADMINISTRATIVE REFORMS.

Few in British India would suspect that his much vaunted democratic pretensions are as hollow as the Dead-Sea fruit, and that in the guise of improving the internal administration of the State, he is covertly but none the less surely, strengthening his own autocratic position. In passing his creation of and subsequent attitude towards the Executive Council furnish us with an illuminating commentary of his political psychology. The time-honoured system of Government by ministers has had a hoary and historic tradition; it had been in existence for several decades, and despite its inherent defects, possessed one supreme and redeeming feature. It was at worst, but a patriarchal and benevolent despotism that yet evinced a sincere solicitude for the welfare of the people. But it was, however, ill adapted to the multifarious requirements of an enlightened and present day administration. The youthful ruler in his iconoclastic zeal and an almost morbid craving for psuedo-popularity, readily persuaded himself that the existing ministerial institution was an obsolete

back number. Forthwith he did away with it and created in its place a glittering phalanx of an Executive Council, endowing it with the lack lustre halo of 'collective responsibility."

That this step was in the right direction is beyond dispute. But what further progress has been made towards the goal of a responsible constitutional Government? Has the substitution of the new bottles for the old also implied the retention of the rich old wine? How far has the spirit of the old ministerial institution been preserved, and to what extent has it been renovated and rejuvenated by its charge into a modern system of "Constitutional" Government, having for its ultimate object the peace, prosperity and contentment of the people?

The ground for the substitution of the Executive Council for the Ministerial system was prepared gradually, almost by imperceptible degrees, but in strict accordance with a well thought out policy. The victim of the first move was by the irony of circumstances, the most distinguished and influential nobleman in the State. Maharaja Sir Kishen Pershad who had been the trusted minister of the late Nizam and had also been privileged to enjoy in an almost unique manner, the respect and confidence of both the British and the Nizam's Governments. But he was compelled to resign on grounds so flimsy that they will not bear a moment's scrutiny. His Exalted Highness then abolished the post of the Prime Minister and for over five years managed to combine in himself the two-fold offices of the Sovereign and the Prime-Minister.

Soon after began the second stage in the course of this period of transition, from the ministerial to the so-called constitutional government. Nawab Salar Jung, a scion of the illustrious family of the great Sir Salar Jung, to whom the state of Hyderabad owes so much, was next appointed the prime-minister, and he had a worthy co-adjutor in Nawab Imad-ul-Mulk (Syed Hussain Bilgrami) the

first Indian member of the Council of the Secretary of State for India. But this revival of the old system was foredoomed to failure, and Nawab Salar Jung soon relinquished his office.

The third and the final stage was signalised by the intervention of the usually god-fatherly and supinely passive British Government. For it was after the then Viceroy Lord Chelmsford brought pressure to bear upon His Exalted Highness that the latter designed to forego his hobby of political experimenting, and agreed to the establishment of an Executive Council.

The Council was originally constituted as follows:—

Sir Ali Imam, President.

Nawab Akil Jung, Member for Industries, Excise etc.,

Nawab Nizamat Jung, Political Member.

Rai Murlidhar, Revenue Member.

The Hon. Mr. R.I.R. Glancy, Finance Member.

Nawab Tilavat Jung, Member for Public Works.

Nawab Vilayat Jung, Member for Judicial and Police Departments.

Nawab Lutfuddoulah, Military Member.

Nawab Sir Faridun Mulk, Extraordinary Member without portfolio.

It was evident from the very outset that independence of opinion, however respectfully expressed was unwelcome and utterly incompatible with the autocratic disposition of the ruler and dissatisfaction and changes in the personnel broke out almost immediately. Mr. Glancy the European Member of the Council who had endeared himself to the people by his honesty and straightforwardness, realised all too quickly that he could not get on, and left even before the expiry of his term. The only Hindu Member, Rai Murlidhar, (Rajah Fateh Nawazwant Bahadur) was next

removed from the position of Sadr-ul-Moham of Revenue and Mr. Abdullah Yusuf Ali, I.C.S. was appointed in his place. Mr. Yusuf Ali proved himself a strict disciplinarian. He had always the boldness to submit his respectful protests to what he considered to be unconstitutional acts of the Nizam. He was soon to understand his impotency in pitting himself against a ruler so powerful and and so self-willed.

The next to feel the weight of His Exalted Highness's strong will was the President of the Council himself. It was Sir Ali Imam who had imported fresh blood into the State and shaken up the public life from its placid lethargy. His administration, though it cannot be said to have been an ideal one, is yet memorable for his courage in attempting to put an end to the pernicious habit, which had indeed grown into a public scandal of His Exalted Highness's exaction of 'Nazarana' from the ryots whenever he had a mind to do so, in the course of touring. Sir Ali next devoted himself to the very hevy and thankless task of rooting out corruption and oppression on the part of the government officials, especially of the revenue department. And strange to relate, he succeeded in an eminent degree. It was in pursuance of this wise policy that he also withdrew from the revenue officials the magisterial functions, that they used to exercise till then. Whilst on the one hand, all this should be set down to the credit of his administration, it must also be admitted that he put into the Nizam's mind, an exaggerated opinion about his status as a ruling Chief; the result of which was that it produced that obsession that has dominated His Exalted Highness ever since, namely, that he is the master of of all he surveyed, and Sir Ali had to resign, and his salary at the rate of B. G. Rs. 8,000 for the unexpired period of his contracted service

to the extent of B. G. Rs. 2,00,000 was paid from the public treasury. No question of finance was allowed to stand in the way of His Exalted Highness.

With the exit of Sir Ali Imam the several officials whom he had imported into the State were gradually sent away one after another. One Azizuddin who presided over the customs department, had distinguished himself by his honesty and strictness and had nearly succeeded in reforming that department by adopting drastic measures, such as suspending and even dismissing high officials who were tainted with corruption. He was summarily forced to resign.

Mr. Yusuf Ali had succeeded Rai Murlidhar in the Revenue Dept. and had effectively and appreciably eradicated corruption and bribery. He was now shunted on to the Commerce and Industries Department. Since the departure of Sir Brian Egerton, Nawab Akhil Jung, the son of Nawab Imad-ul-mulk, had been in charge of Commerce and Industries Department and was also the Sadr-ul-Moham of the Paigahs, with a seat on the council. He has always borne the proud reputation of being a popular and honest officer and he was now forced to give up his charge of the Commerce and Industries Department and to confine himself to the Paigahs, with the consequent loss of his seat on the Executive Council. But Mr. Yusuf Ali being an officer of independent spirit and accustomed to call a spade by its proper name, did not feel inclined to serve in an uncongenial department, while he was at first brought in to serve in the Revenue Department. He went away and as in the case of Sir Ali Imam, the salary for the unexpired portion of the period of his service at the rate of Rs. 4,000 per month was paid from the public treasury.

Rai Murlidhar who had originally to make room for Mr. Yusuf Ali, was reinstated with the charge of the Revenue Department.

THE EXECUTIVE COUNCIL—A FARCE.

Thus it is that Hyderabad has at last got an Executive Council; but the tragedy of it is, that it is only a council which mostly executes the decrees of its master. The hands are those of the Councillors, it is true; but the prevailing voice is unmistakably that of His Exalted Highness. The Council knows nothing of most of the Firmans or extraordinary gazettes by which the Nizam initiates measures and issues orders. The Council is his instrument. It can only share his confidence in so far as, and no more than, he is willing to give it. It is to do his bidding. It has no business to offer him advice, much less to direct his hand. The members of the Executive Council as at present constituted are thus admirably fit for the discharge of their duties. With a few notable exceptions they comprise a gallery of ornamental figure-heads. They are mostly the scions and representatives of the most distinguished nobility in the land. They have not had a liberal education; but that is not their fault. They dare not advise their master; for that is not their duty.

The Nizam has brought all the resources of his ingenious and fertile brain in the composition of his Council. The following is the list of the present councillors and the Departments under their charges:—

Nawab Vali-ud-dowlah, Judicial, Administrative and Miscellaneous Departments and President.

Nawab Lutfuddowlah, P. W. D. Registration and Irrigation.

Nawab Moindowlah, Military, Regular and Irregular Forces, Medical, Industries and Commerce.

Nawab Tilawat Jung, Revenue, and Settlement, Agriculture, Customs, Excise, Local Fund, and Court of Wards.

Nawab Nizamat Jung, Political, City Improvement and Municipality Department.

Nawab Hyder Nawaz Jung, Finance, Mines and Co-operative Departments.

Sir Faridoon Mulk (without any portfolio)

THE PAIGAH ESTATES POLICY

Of those the first three are the representatives of the three Paigh estates, and the rest are His Exalted Highness's well chosen nominees. Apropos the Paigah estates, there hangs a tale which again is an instructive illustration of the relations between the Ruler and the landed nobility of the State. The Nizam placed these estates under the government control and the proprietors have no power over them. He further claimed that he was entitled to a large portion of the villages in the possession of Paigahs. There was no plausible reason for his action and a wave of indignant protest and dissatisfaction swept over the country at the time. The British Government were compelled to bestir themselves in the matter and at their instance a commission was instituted about 5 years ago comprising the Hon. Mr. Glancy (the Finance Member), Mr. Nabiulla, a barrister from Lucknow, Mr. Fyz Tyabji, son of Badruddin Tyabji, Judge of the Bombay High Court and himself a judge of the High Court of Madras and a distinguished jurist. The claims of His Exalted Highness and of the Paigah noblemen were respectively represented to the Commissioners by Mr. Yusuf Ali, I. C. S. and the late Dr. Rashbihari Ghose. Eventually the Commissioners had the courage of their convictions to hold that the claims of the ruler were untenable and that the estates in dispute should forthwith be restored to their rightful claimants. Justice was vindicated but not achieved. For the Nizam had managed to evade giving effect to the decision which consequently remains to this day a dead letter.

His Exalted Highness has had, however, the grace to elevate them to the enviable benches of the Executive Council. He has conferred high distinction upon them, truly, but has justice been done to them? Further more, have the public at large been treated fairly? If the one and the only reason for continuing to shut them out of their own estates is that they are totally incapable of looking after them, how comes it that they are now made to occupy places where they have to handle more vital affairs and to administer the whole state? Is there any logic, however flimsy, in the contention that those who cannot properly look after themselves can undertake the discharge of the onerous duties of a complicated administration. The stituation is essentially paradoxical; but its very incongruity tickles the fancy of the ruler.

Such is the Sovereign and such the instruments that work out his commands. The people are left adrift, to live in patient resignation and in despair.

"The Hindu", 11th April 1925

GRIEVANCES IN THE NIZAM STATE

An estate was attached in execution of a decree in a civil suit. The Nizam added the estate so attached to his private property, with the plea that the decree was irregularly executed. What could the High Court do? The Nizam's order supervenes the law of the land. The present case relates to the noted family of a Nabob.

Some precious ornaments of a judgment debtor were attached in execution of a decree of a small cause court. The Nizam sent for those ornaments but never returned them. Several reminders were submitted to His Exalted Highness but to no purpose.

"Prajapaksha", 1st June 1924.

MISERY OF THE POOR SUBJECTS

By a Subject of the Nizam

Of the various acts of injustice and oppression that are being perpetrated on the subjects since the present notorious Nizam ascended the throne to their good or misfortune the one that is all-pervading and more progressive is the system of 'Nazars.' As a result of this extraction in the shape of Nazars the whole population has been reduced to beggary and has become disaffected and it will not be a mistake to name this after the 'Jizia' tax levied by Aurangazeb instead of calling it a present offered by the subjects.

Under the guise of this Nazar the Nizam has till now collected crores of rupees from his dear and loyal subjects and the history of intimidation and oppression practised by his officials upon the subjects for exacting this Nazar from them is painful and distressing.

We must trace the history of this Nazar system, see how it came into vogue and then realise the hideous and terrific shape it has now assumed on account of the abuse of the practice made by the ruler.

The custom prevails among our people from very old times that when we go to visit religious shrines or teachers or kings we should not go emptyhanded and that instead we should carry some flowers or fruits and then after showing our respect in this manner we should ask for any boon or redress. Those who pay visits in this manner get their desires fulfilled and get a return at least a hundred-fold of what they may have offered.

In this manner the Nazar being purely a voluntary affair and a token of confidence, no oppression or compulsion whatever was practised upon any one. Naturally the present system of Nazars must be a remnant of the same old system. It was never the desire of old kings that they should amass Nazars offered in this manner and fill

private coffers with them nor had any one thought hitherto that this could be made a source of extracting money from the subjects. On the other hand many good kings (who had no greed for money) used merely to touch the Nazar and return it, but in the intervening period this character of Nazrana was changed and it has now become a tax.

It is not known that even in the Hyderabad State the seven Nizams who ruled for 200 years compelled at any time their subjects to give Nazars or made Nazrana a source of amassing wealth. It is only in the regime of the present Nizam that Nazars have become so rampant that he is getting notorious throughout the whole world.

As the present practice of Nazars has its origin in rapacious greed for money and uncontrollable desire to amass wealth, it has become impossible to check it. On the other hand the clever officers and even the Nizam himself are employing various methods of practising unheard—of oppression and voluntary compulsion and this loot is going on in broad day—light uninterrupted. The authority of the Government is being utilised in plundering the subjects and the state of affairs resembles that which is described by the poet who says "If the king plunders the subjects, if the mother beats the child, whose protection can they seek?"

If we try to dive deep into the cause of all this misery we shall find it in the unlimited autocratic power of the king to do whatever he likes and in the helpless condition of the subjects. "How to escape from this great calamity" is the most important and difficult problem now before the public.

Many have been the means of exacting Nazars and many occasions created therefor. These, however, have no principle underlying them and not being affected by time or opportunity they are all—pervading. If any one

wants to approach the Nizam with a petition or wishes to have an interview with him he must give Nazar every time. These petitions and interviews are a matter of daily occurrence. It is regarded as a sign of respect that the Nazar should be in gold—one gold Mohar with five rupees. The Nizam receives this Nazar with his own hand. Occasionally an increase or decrease in the amount of this Nazar does not matter and there is no discrimination of their being high or low. In this manner hundreds of thousands of people approach the Nizam with petitions or for interviews with a desire to get their work done by offering the bait of Nazar. Nazar is taken from every one but there is no certainty that the work would be done. Of course if the Nazar offered is proportionate to the nature of work there is a greater chance of success.

Furthermore when the Nizam goes to the houses and shops of people and visits the bazars (not necessarily for the obvious object of getting Nazars) the host is obliged much against his will to meet his august guest and to make presents of Nazar not only on his own behalf but also on behalf of all the members, of his family and all his servants big or small and then he takes pretty good care to see that such an occasion should not repeat itself thereafter and the ruler visit his house uninvited.

Some days ago the Nizam was graciously pleased to pay 10 or 12 visits to Raja Shivraj Dharmavanth Bahadur, the well known liberal and generous jaghirdar and as he had to offer Nazars each time he had to shell out to the extent of 20 to 25 thousand rupees. With all this the jaghir of this poor Hindu Jagirdar was attached and it has now become impossible for him to get by way of allowance even enough to meet his ordinary expenditure. That grand, old and blind Rajah has now the utter misfortune of seeing these evil days in his extreme old age—indeed unknowable are the ways of God!

Formerly it was customary to receive Nazars from noblemen and courtiers only at the time of Durbars. It had nothing to do with public administration. It has now become a major source of making money.

When selfish officers were convinced that Nizam loves money over every thing else in this world and there is no other royal road to please him and to achieve their selfish aims, they started the campaign of exacting Nazars from jaghirdars, zamindars, sahukars well-to-do people agriculturists and even the poor students attending school from all the districts, taluks and even villages, oppressing the people in an unheard—of manner. When too much notoriety was attained by these acts of the officers the Nizam issued a firman to the following effect:—

"I went on tour in my kingdom with the object of seeing for myself the state of my subjects and then to consider the necessary reforms. A cry has been raised about them that I am full of greed and that in order to satisfy this passion I am going about on tour collecting Nazars. This accusation is wholly false and I am sure that it has been made by my enemies from outside. By the grace of God I have got more than enough and I have no need to cast a greedy glance at the wealth of others. Despite all this whenever I make tours in my kingdom hereafter no Nazars will be accepted.

From my personal observation in these tours I have been convinced that my subjects are extremely loyal and I am proud that no other king has had the good fortune to have such loyal and devoted subjects. It will be more proper to call my subjects king worshippers than mere loyal subjects."

By another Firman it has been notified that it had come to his knowledge that officers tyrannised over the subjects in the matter of collecting Nazars, and that therefore oppression should no longer be practised upon them by the officials.

As it was proved after inquiry that in Subha Gulburga Dist. Osmanabad, and other places officials had collected Nazars after practising great oppression upon the people, a Firman was issued that a lakh and a half of rupees that had been collected should be refunded to the people through the Inspector General of Police. No punishment however was meted out to the officers who were so found guilty of oppression, because of the fact that they had done all this to please the Nizam.

Although the Nizam has notified that he would not tour the districts for the purpose of Nazars, orders have been given to collectors and tahsildars that they should collect from the people the maximum amount of Nazars and present then to the Nizam at Hyderabad. That District officer who will bring the largest amount of Nazars will be regarded as the cleverest and most efficient and he will be in the good graces of the Nizam so that whatever he may do will go unnoticed. Of late the Nizam has issued a Firman that Nazzars will be taken from all only on the occasion of his birthday and on no other occasion and this practice of receiving Nazars for birthday continues throughout the year. A Firman is issued ordering all persons to be present with their Nazars at the coming birthday.

This birthday Nazar is the test of the efforts made by the officers all the year round for the purpose of collecting Nazars and each head of the district is engrossed in attempting to reach the highest rank. Things are so arranged that each head of the district and each tahsildar goes to the Nizam accompanied by the gentry, sahukars, vakils, zamindars etc., in their jurisdiction and with a large purse and then the ceremony of offering Nazars is performed at their hands, as otherwise it is difficult for those people to remain in the State.

The idea that Nazars are willingly offered is absolutely false, and unfounded.

Some selfish persons may be offering Nazars with the object of geting some Firman issued to their benefit in an unjust and wrongful manner or some few people may even be offering any amount of Nazar for obtaining promotion or appointment. Is it however possible that any wise man will offer such Nazar unless he is convinced that he cannot help doing so?

Apart from the Nazars offered by such selfish persons can any real justification be shown for the Nazars extorted from farmers, sahukars, jaghirdars etc.

Nazars are thus collected from all peasants along with the Government Revenue at the rate of one anna per rupee and the minimum annual income thus accruing cannot be less than Rs. 25 lakhs.

The subjects of the Aurangabad district made a complaint about the orders issued by the district officers for the collection of this Nazar. We give an account of it below with an exact copy of the order. If your readers will read carefully, they will be convinced about the truth of our assertions. Is it not a misfortune of the subjects that such orders are issued throughout the state and money is thus collected? It is impossible even to guess the nature of the offence for which the subjects are oppressed and made to pay heavily.

"On account of the frequent draughts, the farmers in Paithan Tahsil are able to gather a very meagre harvest. Out of the income thereof the people find it very difficult even to live from hand to mouth after paying Government Revenue. Despite all this the Revenue authorities pay no regard to the pitiable condition of the people and issue confidential and unnumbered orders to the Patwaris in their charge and forcibly collect from the people a tax of one anna in the rupee imposed by the bureaucracy over and above the farm dues and local fund tax. This cannot

at all be called Nazrana. If it were Nazarana it could be meant only for His Exalted Highness the Nizam himself; but H. E. H. the Nizam has already notified by means of a Firman that he would receive no Nazars from the poor farmer on any account. What is this tax then? And why is it being collected by force by means of extraordinary and unnumbered orders? The Government should therefore be pleased to make inquiries into this affair and publish the necessary explanation so that the poor loyal farmers will have no misunderstanding on the subject and their disturbed minds will be set at rest.

Tahsildars had issued orders to Patwaris to the following effect:—

Office of the Tahsildar, Taluk Paithan, Dist., Aurangabad, Urgent, unnumbered circular (Gashti) about Nazars for 1334 Fasli.

"The Patels and Kulkarnies of the district of Aurangabad Tahsil Paithan are hereby ordered that as per the order of the Talukdar (Collector) of Aurangabad, Nazars are going to be offered this year (1334 F) also like last year. As local fund is recovered at the rate of one anna per rupee of Government Revenue and last year Nazars have been paid at the rate of one anna per rupee, this year also Nazars must be paid at the rate of one anna per rupee of the Kharif (Autumn harvest) revenue. Separate receipts should be given for those that pay the amount of the Nazrana. The collections should be paid into the Tahsil treasury after preparing separate lists of those who pay revenue and the Nazar. This amount of the Nazar should not be included in the vouchers for Government remittances. It is hoped that no effort will be spared in this behalf."

"Dnan Prakash" of Poona 22nd March 1925

NUZERANA

In the issue of this paper dated the 22nd March 1925 a general idea was given about the history of the Nuzzer system, the various methods in force for collection of nuzzers, and the consequent oppression practised upon the subjects and the manner in which this injustice is being perpetrated upon the poor subjects in broad day—light.

In view of the various firmans issued by the Nizam from time to time, it was expected that this loot would be stopped, to some extent at least but the expectation was in vain and it has now been proved that the words of the Nizam do not correspond with his deeds.

The first point for consideration is under what principle of State or Law, the Nizam gets the right to collect this loot from his subjects in the shape of Nuzzer? The answer is very simple. The Nizam is absolutely certain that there is no one on earth who is able to restrain him from any of his actions.

There then remains the British Government. They are fully aware of all the details about the injustice and oppression practised by the native rulers and they also know everything about the private and other affairs of these States. Their Residents quietly remain watching all these and if any one is so bold as to approach them for redress they give the stereotyped reply that they cannot interfere in such internal affairs of the States.

In these circumstances, the people are reduced to the state, where the mother refuses to feed the child and the father does not allow him to go even abegging; and on the whole the autocracy of the Nizam has been the root cause of all this state of affairs. It is therefore very deplorable that the subjects of the Nizam should have to look to him alone for redress of grievances, and that they should have to despair of any help from the justice and sympathies of the British Government silently bear the

calamities that befall them and quietly resign themselves to the hope that God will one day or other do them justice. From the political point of view the interests of the ruler and the ruled ought to be identical. The ruler should collect taxes from his subjects for their benefit alone and solely with a view to good government and that the moneys so collected should be utilized solely on objects conducive to the good of the subjects. The ruler should receive from the state treasury only so much as is necessary for his just wants and be content with this contribution. He should carry on his administration justly.

The Nizam believes that he has an entity different from his capacity as a ruler and he therefore thinks that he should have hoards of his own and that these hoards should not in any manner be under the control of his Government. He has therefore come to believe that his interest is different from that of his subjects and the results thereof are to be observed in his action of collecting money in the shape of Nazars and other such things.

The Nizam ought not to forget that whatever he gets as Nazar is given to him in his capacity as a ruler and that the Nazars are obtained only by virtue of that power and office. It is therefore impossible to believe that any one would give these nazars to him as Mir Osman Ali Khan Bahadur, a private individual. This being the case all the money obtained by way of nazar ought to find its way into the state treasury and it would not at all be just to deposit it in the private treasury. The ruler has no existence apart from his character and capacity as the ruler. All his property, which he calls private property ought to be deposited in the state treasury. To find a parallel for this, we need not go far. It is provided by the life of Aurangazeb, who was notorious for his extreme oppressive nature and religious fanaticism and whose kingdom was wrested from him by the predecessors of the present Nizam.

If the Nizam will not copy the bad qualities of Aurangazeb but will follow his good qualities he will be doing immense good to his subjects.

Even though Aurangazeb was treacherous in his political capacity, his private character was simple. He had declared it dishonest (haram) to take even a pice out of the pockets of the subjects for his personal needs. That very powerful and absolute monarch of India regarded it as sin to live upon the earnings of others or to enjoy upon them. He used to earn money for himself by making copies of the Koran. He had preserved some portion of this self-acquired wealth for his funeral expenses and had left a will that his obsequies should be performed with that money only and in a simple manner. Blessed is he!

Fortunately the grave of the said Aurangazeb exists in the Dominions of the Nizam. Keeping his eye on that grave, the Nizam should give up his habit of amassing the moneys obtained from his subjects in the shape of nazars and other forms in his personal and private treasury. Not only the Nizam but all the rulers of native states in India should copy the example set by Aurangazeb in this behalf. They should realise that they are not the maliks (owners) of the wealth and lives of their subjects or of their kingdoms but that they are the servants thereof and keeping this sentiment in view they should exert themselves for the benefit of their subjects.

The Nizam has stated in his Firman that by the grace of God he has nothing wanting for him in the shape of wealth and that he is not at all anxious to amass wealth. If this be his real opinion, why is it that he has not yet stopped the practice of receiving nazars? Until he stops this practice his subjects cannot possibly put faith in his utterances and therefore the people of the Berars can

never think of coming under his rule, so long as he persists in this policy.

News about this habit of receiving nazars became widely known in Northern India and as the practice of receiving bribes went to extremes an Urdu paper "Siasat" of Lahore published some comments thereon in the shape of verses. The Nizam however did not put a stop to his practice of receiving nazars or see that his officers did not receive bribes, but stopped that paper from getting entrance into his dominions and has thus provided a very good instance of his sense of justice. If therefore, gagging is resorted to both inside and outside the state what is the course for the people to follow?

Fifty lakhs of rupees are given to the Nizam from the State treasury each year for his private expenses. Besides he is in possession of lands yielding a crore and a quarter annually for his private purposes and this is called the Sarf-i-Khas. In spite of this enormous source of income why should the Nizam oppress his people for nazars?

When a certain Mahatma from India heard all this about the nazars he felt very much grieved and astonished and asked "What is the Nizam going to do with all this wealth?" It is better that the Nizam himself should furnish the answer to this query.

Greed for the wealth of others is very bad and wealth does not accompany any one after death. Where are the immense riches earned by the famous Mohamed of Gaznavi? At the time of his death, Mahomed of Gaznavi had all his riches, pearls and diamonds piled up before his eyes but nothing could comfort him or give him peace of mind. Kings do not perpetuate their memories in this world by reason of the wealth amassed by them but by reason of their benefitting their subjects and keeping them in contentment. We need not go far to seek

an illustration of this fact. It is enough if the Nizam will keep before his eyes the example of his father.

"Dnana Prakash", Poona 3rd May 1925

NIZAM FOLLOWS DALHOUSIE'S POLICY

It is now 14 years since the present Nizam came to the throne to the misfortune of his subjects. This rule extending over more than twelve years has on the whole become very oppressive and intolerable to his subjects on account of his autocratic, oppressive selfish policy and partiality. Although he is notorious for his great partiality to his own religion he has been equally oppressive to the Hindu and Mahomadan Jagirdars and Zamindars in his kingdom, so far as the matter of amassing wealth is concerned. It is therefore necessary to concede that in this respect at least he has been meting out equal justice to Hindus and Mohamadans and treats them in the same manner.

The "Dnanaprakash" has before this published facts about the regular loot carried on under the name of Nazar. In view of those facts and in view further of the strategy employed to swallow the Gadwal State and also of the regular campaign carried on for attaching and confiscating jagirs on one pretext or other, we cannot help being reminded of Lord Dalhousie who prepared the way for the revolt of 1857 by resorting to similar short-sighted policy. It is therefore not at all erroneous to predict that the present advisors of the Nizam will one day or other bring about his head—long ruin on account of their excessive devotion to personal greed.

The first Nizam who established his reign in the Deccan and all his successors down to the late Nizam kept in view the farsighted policy of gaining strength to their

rule by the contentment of their subjects and they therefore were able not to allow unrest to grow in their kingdom and it was because of this that unheard of riots like those at Gulburgah never happened in their rule, between Hindus and Mohamadans. Nor were estates and jagirs of people confiscated in those days on the scale and for the most trivial excuses as at present. Nor were newspapers suppressed and proscribed and meetings prohibited or Hindu processions stopped on such occasions as the Dussera, Ganpati festivals nor was permission to play music refused in the oppressive manner as is done in the present regime. Nor was there such a divergence of of feeling between Hindus and Mohamadans as at present exists. It is therefore worthy of serious consideration why all these things should come to pass during the regime of the present Nizam.

It is only lately that the Jagir of the Rani of Jawalgiri was confiscated in the Raichur district and Despande Vatan of Anand Rao Baba similiarly confiscated in the Medak Disrict. It is usual that some nondescript person should hand over some petition to the Nizam and that the Nizam should at once confiscate the jagir and in some cases appoint a commission of enquiry. Numerous Jagirs are yet under confiscation without even the formality of a commission of inquiry being appointed, although it is a settled fact as to when and how and whether the commission would submit any report at all. As a matter of fact the commissioners dare not make any report that runs counter to the policy of the Nizam.

Nearly as many as 84 jagirs and estates both of Hindus and Mohamadans are at this moment under attachment or confiscation or taken up by the Court of Wards. After so much agitation in the whole of India about the Gadwal State, a Commission has been recently appointed but it is well known as to what is going to be the outcome of this

commission of inquiry. As regards the other estates and jagirs also confiscated or under attachment a Firman has been lately issued stating that there is not the least idea of swallowing them and that due orders will be issued about them after enquiry.

It is only befitting the reputation of the present Nizam's justice that instead of first instituting inquiries about ancient jagirs and then confiscate them he should follow the converse Mogulai method of punishment before the offence is proved. His jagirdars and the jagirs are things that would not abscond; why then this sudden attachment? It is therefore not very difficult to understand the secret of the policy of attaching them in the first instance. As a matter of fact Raja Sivraj Dharmavant Bahadur, whose jagirs had been attached only two or three years ago and kept under the management of a Committee, died the other day out of grief caused thereby. The result is that without any trouble the Nizam has been able to secure one more Hindu Samsthan. The formality of the appointment of a Commission has been gone through for this jagir which consists of six taluqs and 222 villages with an annual income of ten lakhs. Let us wait and see when and what the Commission would decide.

There is one more calamity which is very nearly befalling the subjects. The very wise advisers of the Nizam have suggested that income tax should be levied upon his subjects and his selfish ministers are said to be actively paying attention to this suggestion. It also seems probable that very soon by a mere stroke of the pen a Firman will be issued in this behalf and create panic throughout the State. It can therefore be said to be a settled fact that the subjects have no good days in store for them and that therefore they will not be able to live in peace and contentment.

We therefore beg to humbly request the Nizam that he should keep before him the example of history and the policy followed by his forefathers and without falling a prey to the counsel of his selfish advisers he should maintain a policy that would be just and liberal and conducive to the good of his subjects.

"Dnanaprakash" 5th May 1925.

"THE ROYAL FRUITS AND EGGS"

By "A subject of the Nizam"

Your readers must have got an idea of the funny and interesting things that always take place in Hyderabad. These are so innumerable that one is at a loss to know exactly whether to weep or laugh at them. How would British Indian subjects be able to conceive of the manner in which the state subjects in general and especially the inhabitants of Hyderabad are being harassed and how money is being sucked in after the fashion of leeches. It is known abroad that Hyderabad is a rich city, but how can one realise the real state of affairs, unless one sees it for himself. Often one feels that one would preferably go to the forest, abandoning all things than live in the State particularly in the capital town. Your readers might at first be inclined to think that the facts stated below are full of exaggeration and that they are written with a view simply to bring the Nizam into disrepute. To those who think like that our humble suggestion is that they should once go down to Hyderabad and satisfy themselves about the truth. As mentioned in the previous letter, Royal gifts are sent by the Nizam to the Revenue Secretariat and from there, they are disposed of in different ways. At least four or five hundred

rupees must be sent to the Royal treasury every day. No doubt that the means for collecting this amount are the sale of commodities.

At the time when the last letter was written, it was the mango season. Just as this season was coming to a close, the (Royal) mango was getting dearer. A mango of the value of an anna or two brought ten rupees to the treasury. Then the practice began of purchasing cream from the bazaar and sweets from the sweet meat sellers and of sending them for sale. Articles worth four or six annas brought the price of hundred or hundred and fifty rupees. Almond and pista, which one would get for four or eight annas were sold at about Rs. 75 or 100. Such insignificant or trifling things as even fish and eggs could not escape the notice of the Nizam. An egg and a fish of an anna or half an anna were offered for two rupees and five or six rupees respectively.

The apples and oranges brought from the market had to be purchased at the cost of 5 to 10 Rupees. Once the price of half a bread was fixed twenty rupees. Cart-loads of meat were sent to public offices and were sold at the rate of forty or forty five rupees a pound. Now-a-days it being the season of carrots, the quantity worth a rupee or two is sold for a hundred or two hundreds. Two years ago, the Nizam got honey from some quarters which was sent for sale recently in a stinking condition. Twenty rupees were fixed for a bottle weighing a pound. If any article is not sold in the office, it is sent to the houses and the price is recovered. Who can dare refuse it when once sent? Recently, a poor litigant got a stay-order, but he was told it could not be issued unless he purchased things worth twenty rupees. He appealed to the higher authorities and recounted his condition in a pitiful manner, but

they paid no heed to it. There is no knowing when and upon whom calamities may fall in this state of affairs. It is almost impossible for Hindus to get State service. The Nizam has to be given money-presents for any post be it a High Court Judgeship or any other high or low appointment. In the district of Nanded and Aurangabad, one anna per rupee of land revenue is being imposed as a Nazrana, simply because it is said that the Nizam is going to tour in these districts. The Jagirdars and Vatandars are being oppressed more and more day by day. At the instance of complaint by some person or other Firmans are issued by the Nizam, after getting money-present from him to confiscate the grant of the Vatandars and at times even their private property. One cannot imagine to what extremes, this extraction of money would go. Even the leeches suck the blood till they have their fill, but there is no limit to the money sucking of the Nizam. So much about the Nizam. But his well-wisher who is the Minister of the Revenue Department is following the policy of Lord Dalhousie. There are Hindu families in the State of a high or low order and permission for adoption in such families is being refused for some reason or other. All possible obstructions are created by him even in paying the allowances fixed for the maintenance of such families. Thus the process of stifling is going on every where. There is not a single department which is free from corruption. It is a great problem how long the subjects can stand the extortion of money, which is carried on by various methods in broad day light, by all officials from a petty officer to the ruling Sovereign. It is certain that, if the British Government does not pay any attention and set the matters right evil consequences will surely follow.

"Dnana Prakash" 7th February 1926.

OFFICIAL COMPULSION FOR SALE OF FRUITS

The bogey which His Exalted Highness has set after his subjects is showing no signs of disappearance.

In the matter of collecting Nazars the official class greatly tyrannized over the subjects. Several times Firmans were issued prohibiting the collection of Nazrana; yet again the practice of realising it was re-started. Again a few days ago a Firman was issued proclaiming that the loot of Nazrana was stopped from that date. But various methods of extortion are still being practised against the subjects in some form or other.

In the beginning H. E. H. used to send mangoes from his private gardens through the Police to some police station and the Police officers managed to compel passers-by to consent to purchase these baskets at reasonable prices which they used to realise from them. Some High Court Judges and officials also used to compel the pleader class or any one they chose to purchase these mangoes from them in the High Court or at any other place. But these sales had never become so completely wide-spread as they are at present. The mango season however this year spells ruin for the subjects.

"Dnana Prakash", 15th September 1925

SALE OF MANGOES

From a subject of the Nizam

The Nizam sends mango baskets in cart-loads for sale through the Commissioner of Police. Not a day passes without H.E.H. bestowing his kind attention in this direction. These royal presents are first sent to the office of the Revenue Secretary. For this purpose printed forms have been devised in which are entered details regarding the number of mangoes and the amount of money to be

paid in return for them. The price of each mango is then fixed with reference to the amounts thus specified. Sometimes it is one rupee per mango, sometimes it is a rupee and a half, sometimes it is two rupees and at times it even exceeds this sum. On one occasion, however, Rs. 150 were charged for 40 or 45 mangoes. No one has the power either to increase or decrease the price. As the mango season is still continuing thousands of mango baskets are thus sent almost every day. If at times mangoes are exhausted, plantains and custard apples take their place, and in the absence of anything else bazaar sweets are sent and amounts realised therefrom. There are distinct orders for realising the full amount of the price mentioned. Mangoes which can be purchased in the market at the rate of 100 for one rupee are sold at the rate of Re. 1 or Rs. 1-8-0 per mango. Sometimes these mangoes are rotten but being the products of royal gardens and having been sent by royal command, no one dare raise any objection with regard to them.

To deliberate upon measures regarding the disposal of these mangoes, and the realisation of money, it is reported that a Committee was formed consisting of the Revenue Secretary, the Superintendent of Court of Wards, the Settlement Superintendent and the Superintendent of Excise and other Departments, wherein it was decided that a four-anna share of the stipulated price should be borne by the Revenue Department, four annas by the Court of Wards, another four annas by the Excise Department while the Customs Department should be responsible for a three anna share and the remaining one anna should fall to the share of the Settlement Department; and it seems mangoes are distributed amongst them in the same proportion. The Superior Officers and the clerical staff of each department have no other alternative but to purchase these mangoes. It is difficult to

understand wheher this is compulsory willingness or voluntary compulsion. It is not the Government servants alone, that have to bear this impost. They distribute a good share of these presents also to other people and recover the price. It is a funny sight to see in the Revenue Department where the mango baskets are kept with the Head-clerk. If a party happens to have any business with any of the clerks, or has to apply for copies, or to get any such business done, the first thing he has to do is to approach the head-clerk and there purchase one, two or four mangoes according to the nature and importance of his business and position in life; when once he has done this, the mangoes serve as a passport or permit for him in the office. The poor litigants' lot is, however, pitiable. Pleaders and landed proprietors are equally troubled by this bug-bear. People of this class have daily to appear before the officials and as such they could not afford to go against the latter's wishes. What can the poor fellows do? In a country where 'justice' itself depends entirely upon the sweet will of an individual, how is it possible for the word of such an individual to go unheeded? Being interested persons they are obliged to be prompt in carrying out the behests.

The same state of things prevails in the Court of Wards. The Superintendent of that Department daily sends mangoes to his wards and recovers the price from them. The wards' estates are taken under the supervision of the "Court of Wards" with a view to protection. The Nizam extorts money from them in this fashion, and it is probably due to this fact that the number of estates brought under the supervision of the 'Court of Wards' is fast increasing day by day. What could be more deplorable than this state of things!

The same fun is repeated in the Customs Department. There are Custom houses at each railway station. The prices of mangoes are realised from the clerks employed there. The amount has got to be paid at once and no credit is given under any circumstances. Where are the poor clerks to pay from? They too begin to collect money from rustics, who happen to pass their Custom house. In brief the burden of this impost ultimately falls on the poor ryots.

The condition is the same with the other departments. Up till now, this work was entrusted to the Police Department. But the employees of that Department having got tired of it, the work has now been entrusted to the Revenue Secretary to be managed.

From what appears above it is difficult to imagine how long this "Mogalai" rule in the Nizam's Dominions will continue to oppress the people.

The present Resident who has recently arrived is well known for his love of justice. It remains to be seen whether his attention will be drawn to these things.

"Dnana Prakash" 15th September 1925.

NIZAM'S LOVE FOR HIS SUBJECTS

By G. L. Gandhi

H. E. H. the Nizam has been hitherto in the habit of sending oranges and mangoes to his officials and exacting from them Rs. 5 for each fruit. This practice has now been extended to men of commercial profession also. Big merchants of Hyderabad have begun to build houses in the Residency Bazaar and Secunderabad (under the British rule) with a view to bid adieu to their former houses within the area under the Nizam.

"Riyasat" of Lahore, 15th September 1925.

MONEY GRABBING BY NIZAM

The tale of rule or misrule in Deccan Hyderabad continues to be told. And the methods pursued for vexing the subjects would have been considered as comic, had they not pressed so heavily on them. His Exalted Highness, we are told, has become so enormously greedy of money that he is said to force trifles on his subjects and screw out unconscionable prices for them. And no object is too small or insignificant for this purpose of money grabbing and their pecuniary equivalent leech-like sucked out. Thus the State Court has been transformed from a place where State affairs are transacted into a market as it were, in which customers have no choice of their own; but things are to be thrust into their pockets Bribery has perforated the Government, and wherever His Highness goes, he carries in his tail fire and sword through his progress. Permission to adopt an heir in a particular Hindu family or even the fixed payment of money to one entitled to receive the same, means money to His Highness as surely as Remington means Typewriter. Well this is a state of affairs which is a disgrace not only to the Hyderabad State that indulges in it, but also to the British Government by the fertilizing waters of whose connivance the states flourish.

"The Mahratta", Poona 31st January 1926

"GIFTS PRINCELY BUT COSTLY"

His Exalted Highness the Nizam of Hyderabad, to give the premier ruler of India, on whose Star Chamber methods of Justice I reported previously, his full title, with an income of over £7,000,000 a year has invented a novel method of increasing his revenue, by the presents which he sends to all his servants who receive promotion.

He causes some trifling presents to be sent from his store-room, for which they have to pay fancy prices, says an Indian Correspondent in the "Daily Herald." For instance, if he sends, almonds worth a few pence, the recipient has to pay about £15 for that privilege.

The other day his store-keeper reported that the stock of honey was getting bad, so it was decided to make presents of it. The transaction resulted in a net gain of 200,000 rupees for the State.

The Nizam has just organised a tour through the State. The officers have begun a special levy under his orders of 25 per cent on the land revenue as a present called the Nazrana to be made on this occasion to the ruler. Naturally such tours have become very frequent nowadays.

Besides being the wealthiest among the Princes in India the Nizam possesses a collection of jewels absolutely unrivalled. The famous Galconda mines are in his State, and he possesses the best white diamonds that have been taken from the mines.

It is said that the Nizam is very fond of handling the jewels in his coffers, and in order to facilitate that he has built for this store a cellar under the room where he sleeps, so that he can, whenever the mood takes him, go there, and, opening the treasure, run his hands through them.

"Indian Daily Mail" 5th April 1926

HYDERABAD COLONISATION SCHEME

By a Well-wisher"

The printed lists of the recipients of land under the Hyderabad Colonisation scheme are sham ones and they do not represent the actual state of affairs nor are the

lands allowed to applicants based on any principle, regulation, or law. Hitherto, most of the grants were made only to Mohamadans who are either officials of the State or very important persons. The applications of persons of other nationalities are kept pending until most of the best lands are disposed of, in spite of the fact, that such persons had put in their applications prior to any of those persons who have been given lands and also they have paid the money at the time of the application whereas some of those to whom the lands were given are now only paying money at the time of grant.

Another important point that requires rectification is that lands are being granted irrespective of the recommedation of the Development Department by Royal Mandate, which ought not to be the case as priority of right, capacity to improve, ability to invest money, are being sacrificed and the person who gets lands without any of the above qualifications does so simply to derive benefit from out of the value of the forest which would enrich him immediately. Such persons, naturally, after clearing the forest would keep the land waste, frustrating the very object of the Development Scheme.

"The Hindu" 3rd January, 1926.

PRIVATE SCHOOLS

The Nizam's Government recently promulgated a rule by which the managers of privately conducted schools in the State would have to get special permission from the Government to run their institutions. There are over 400 private schools in Hyderabad giving instruction to more than 76,000 pupils. The Nizam's order is not popular among a large class in the State and recently a meeting was held in the capital to protest against it.

It is interesting to notice that a policy exactly the opposite of that of H. E. H. the Nizam is being followed by Sir A. P. Patro, Minister of Education in Madras. His programme is to have schools in all villages with a population of 500 and above. As it is obviously impossible for the state to maintain such a large number of schools, the Minister is encouraging the starting of private schools in all possible ways. The rate of grants-in-aid has been raised and educated young men are liberally helped to start schools only in places which do not have private schools. Incidentally this liberal policy of encouragement to private educational enterprise is expected to have the result of solving at least to a certain extent the problem of unemployment among the educated classes.

"Indian Daily Mail" 20th April 1926

RELIGIOUS INTOLERANCE

Mohurrum Proclamation

17th Alban 1326 F.

Whereas this year the Dasara falls during Moharrum the following arrangement has been made which ought to be strictly obeyed by every group and community.

(1) All Hindus residing at Hyderabad and in the Districts should perform Pooja at their own houses without any music.

(2) Those who desire to go to the gardens in procession should perform their Pooja without the accompaniment of music or any other instrument of merriment.

(3) People should not go out with 'Bathkammas' and Hindus should not perform any music even in their small household temples.

(4) Inside big and great temples which are surrounded by walls Hindus may take their Sewa (procession) and perform their Pooja with ordinary music; but on no account should they go out. Musalmans should not obstruct them in any way. Small household temples are entirely an exception to this rule so that they should never perform music.

(5) The flags of Dasara should be fixed on the 15th Moharrum and the ceremonies attached to it viz. - Pooja and offering of sheep should be performed on the same date.

Any person whether he be a Hindu or a Musalman who disobeys this order will be considered a criminal and will be prosecuted according to law by the Police and the Criminal Court. The Police ought strictly to supervise that these orders are obeyed in full but should be careful to see that unnecessary strictness and pressure is not used in the exercise of these orders. The Paighas, Samsthans, and Jagirdars and Amirs etc should see that these orders are fully and strictly obeyed in their 'Ilaqas' and issue immediate directions to their subordinates.

Another proclamation to the same effect was issued by the Government by sanction of H.E.H. the Nizam on 12th Aban 1328.

PICTURES OF COWS PROHIBITED

Associated Press

The Bombay Presidency Hindu Sabha is reliably informed that on April, 10, His Exalted Highness the Nizam issued an order by beat of drum at Aurangabad that hereafter it would be considered criminal to keep the photo or picture of a cow within the Nizam's territory, that within 13 days from the day of the order all such copies of photo or picture should be surrendered in the Tahsil

courts of the Nizam and that after the said date any person found in possession of such photo or picture will be liable to fine of Rs. 500 and six months' imprisonment.

"Indian Daily Mail" 27th April 1926

Note:—The prohibition applies only to those pictures of the cow in which verses from the Khoran are written. (Ed.)

UNFORTUNATE HINDUS IN NIZAM'S STATE

"By a Hyderabadi"

Although Czardom has been abolished, God has retained greater or smaller Czars in the persons of Native princes in the nooks and corners of India in order to keep the memory of Czardom fresh in the minds of the people. Taking advantage of the critical situation of the British during the Great European war, the Nizam of Hyderabad got rid of all the Europeans occupying high and important posts in his State. As the Nizam of Hyderabad is a fanatic Musalman, it is as clear as broad-day light that Hindus would prefer to live as subjects of a progressive Government like the British. It appears that the ruler of Hyderabad thinks that there is no sin in plundering the Hindus of the State and taking bribes from his subjects. It is no wonder that the Hindus of Hyderabad have not the slightest spark of love for their ruler and the Mussalman bureaucracy. The number of Hindus occupying the higher posts is not even fit to be counted on one's fingers. It may be thought that the Hindus might at least be getting the lower posts but it is wrong to conclude so. On a close observation it has been found that the number of Musalmans is greater even among clerks and peons. Organised and systematic attempt is being

made to eliminate the Hindus from public service. Go to any office and you will find that there are rarely one or two Hindus and that of course places where they are indispensible. Even Telugu and Mahrathi teachers are Mussalmans. If a post occupied by a Hindu falls vacant, there is absolutely no hope that a Hindu will be appointed in his place. The Nizam and his servile officers have taken a vow as it were to sap the vitality of the subjects especially of the Hindus among them. Officers pay Nazars to the Nizam. Why and where from do they pay these Nazars are questions that deserve our consideration. Nazars are to be paid to secure higher appointments. Once a Nazar is paid they get a virtual license to act as they like. How can they recover the amount paid otherwise? Money has to be borrowed for the purpose of securing posts and the debts have to be repaid by collecting money in an unlawful manner. Hundreds of people are found to be wandering about in the vicinity of the Nizam's palace every day. The business of brokers who offer high hopes that any Firman in the terms they desire can be got on payment of Nazar, is carried on there briskly. Of these Nazars no account is kept, but the subjects must have been robbed of 30 or 40 crores of rupees in this manner. Who knows how much of this huge amount found its way to the Nizam? About 40 crores are lying idle in the treasury out of circulation. What then must be the condition of the subjects. In the Revenue office it appears that no trace of justice can be found. The officers there carry on the business as it were of selling mangoes and eggs. If the Nizam orders them to collect one anna in the rupee as Nazarana, they go on collecting two three and even four annas in the rupee. They send at the rate of one anna to the Nizam and be done away with it. Recently a Talukdar went to collect Nazars in his district. On the subjects refusing to pay at the rate

of one or two annas he got wild and imposed a fine of Rs. 50 each on the Patels, Patwaris and other Zamindars on some pretext or other. He then began to attach their property in order to realise the amount of fine and also sent Arabs and Rohillas, to harass them. Where is now the difficulty with regard to collection of Nazar?

You have only to stand at the end of the New Bridge and ask any cabman and you will get a complete list of officers who accept bribes. Such being the condition of the judiciary and the ghost of the Nizam's Nazrana closely pursuing the rich merchants day and night, they have opened branches of their firms within the Residency limits so that they may be able to file suits in the courts of that jurisdiction. There is no knowing when the Nizam confiscates the houses and property of the wealthy people living in his Dominions.

The stage was reached long ago when the Imperial Government should have made an enquiry into the matter. The Nizam, however, seems to entertain the notion that he is not subject to any scrutiny.

"The Samsthanic Swarajya" 4th May 1926

WHOLESALE PROHIBITION OF MEETINGS

By a Correspondent

The seventh anniversary of the Telugu Library at Nalgonda was to have been celebrated on the 20th and 21st June under the Presidentship of Mr. G. S. Prakash Rao, M. A., L. T., Assistant Darul-Uloom Hyderabad. The organisers requested the Talukdar Saheb to accord permission to hold the meeting, but they were asked to refer the matter to the District Magistrate, who called for the regular programme of the celebrations from the petitioners and at the same time asked the District

Superintendent of Police to report on the matter. It is alleged that before the programme was submitted, the District Magistrate, on the strength of the letter from the District Superintendent of Police, ordered that the meeting should not be held without the specific sanction of the Babe-Hukumath (Executive Council), H. E. H. the Nizam's Government. The organisers then approached the District Magistrate with a petition explaining that the intended meeting was non-political and the subjects to be dealt with on the occasion were not in any way connected with religion or politics. Thereupon, the District Magistrate only confirmed his previous orders insisting on obtaining the permission of the Government. Side by side with this attempts were made to explain to the District Superintendent of Police the situation but in vain. The anniversary of a *purely literary* association of seven years' standing had thus to be stopped.

LADIES' MEETINGS ALSO PROHIBITED

The anniversary meetings of the Telugu Library and Merchants' Association at Suryapett were to held on the 22nd 23rd and 24th June, 1926. In this connection the organisers, who formed themselves into a Reception Committee, decided to hold a Ladies' gathering, a meeting of the representatives of the Libraries in the Telangana and an agricultural meeting. Invitations were also sent to the members of the Andhra Central Committee to hold their fourth sessions (a business meeting) in Suryapett on the above dates. At the request of the Reception Committee the Registrar of the Co-operative societies arranged to send an officer to deliver speeches on co-operation. The Sadar Jamiyath Ithahadi (Central Co-operative Society) of Hyderabad also deputed its Assistant Secretary to explain to the audience the benefits of Co-

operative Societies. It is also reported that the Honorary Assistant Registrar of Co-operative Societies Karimnagar District and Moulvi Mahomed Mehdi Saheb Assistant Registrar Hyderabad accepted the invitations to attend and take part in the meetings. The Director of Veterinary Department ordered the Inspector at Nalgonda to lecture on cattle diseases and their remedies. The Director Agricultural Department, was requested to send an Officer to preside over the agricultural meeting. Dr. A. L. Sayeed M. B., C. H. B., (Edin.), was pleased to send in 100 copies of his illuminating pamphlet in Telugu for distribution at the meetings and also promised to speak on epidemic diseases. Mr. Pingala Venkata Ramareddy Deshmukh, having consented to preside over the Liberaries meeting, got his inaugural address printed and returned from Bangalore (where he had been on urgent business) to proceed to Suryapett. Mr. Hanumayya Gupta, B. A. Pleader of Secunderabad was chosen as the President of the meeting of the Merchants' Association and he prepared a very useful and instructive address for the Vaisyas. Rao Bahadur S. Venkata Reddy was to preside over the business deliberations of the Kendra Sanga (standing Committee) Ramamma Garoo and Mrs. Veera Raghavamma Garoo and Mrs. Seetha Bayamma Garoo consented to preside over the Ladies' gatherings and prepared their laborious addresses exhorting the women to educate the girls and exterminate the social evils affecting the progress of women's education in the State. All the leading men and women of Telangana were invited and reports and addresses were printed Arrangements for the boarding and lodging of the expected visitors were thoroughly made. Provisions in large quantities were said to have been purchased and

cooks and servants were specially engaged for the occasion. Invitations were sent to all the officials of the district, including the first Taluqdar, District Superintendent of Police and District Magistrate and other high officials of the State. The First Taluqdar communicated to the organisers to obtain permission from the Magistrate to hold the meeting. The District Superintendent of Police was approached in the meantime and the objects of the meetings were thoroughly explained in a petition declaring that the meetings were non-political. But the District Superintendent of Police proceeded to Suryapett in a motor car about a couple of days before the holding of the meetings and warned the organisers to stop the meetings unless permission was obtained from the Executive Council of H. E. H. the Nizam's Government. A petition submitted to the District Magistrate praying for permission met the same fate. The Bakr-Id holidays soon after commenced and no further action was possible. The meetings so anxiously looked forward to by the people for the past one month were thus stopped to the great disappointment of all concerned.

"Indian Daily Mail" 1st July 1926

NO PRIMARY RIGHTS

The Deccan States' Conference which was held at Poona on 21st and 22nd May, 1926 passed the following resolutions.

The resolutions dealt with various local grievances and problems facing different States, and the important suggestions of a constitutional nature put forward by the President. The Nizam's State came in for a severe attack for its maladministration.

Want of protection of the primary rights of the subjects was the main grievance on which the speeches were based. They indicated that there was no protection to Hindu temples, Hindu women and Hindu religious rights. All the elementary rights of liberty of speech press religious worship and faith etc. were denied to the Hindu. The whole administration was manned by Moslems from the north who were anti-Hindu. The "Nazarana" system was condemned as legal bribery. The attack on existing vernacular schools it was told will lead to a complete stoppage of studying through vernaculars and of teachings of Hindu religion and culture. Imposition of Urdu was condemned in unequivocal terms.

A Legislative Council which was promised five years ago is not yet born, and a request was made to His Exalted Highness to redeem his promise.

Rajasthan, Delhi, 17th June 1926.

PEOPLE'S APPEALS TO THE BRITISH GOVERNMENT

H. E. H. the Nizam formally gave out to the public that he had not "accepted" Lord Reading's decision on the subject of the Berars, even though the Viceroy's letter definitely and clearly stated that the decision was fully approved by the Imperial Government.

Repeated hints were conveyed to the Nizam, when Sir Lennox Russell was here, once through Sir Ali Imam, to the effect that "nazars" in any form should be done away with and the Nizam at least three times proclaimed by "Firman" that they had been abolished, yet presentation of "nazars" went on even till so lately as during His Exalted Highness's recent tour to Aurangabad.

Any number of appeals have been sent to the British Government by aggrieved parties in cases where either a disputed succession or minority heirship arose: confiscation straight off or administration of the estate by the Court of Wards as is being managed at present has in numerous cases amounted to grave injustice to many long-standing minor principalities whose maintenance intact was the duty of the Nizam, just as much as it was the duty of the Government of India to maintain the integrity of States under their immediate protection, for example the State of Hyderabad itself.

CUSTOMS RECEIPTS

Not more than 20 per cent of what ought to go to the State coffers as customs receipts finds its way into it. You will find the best witnesses for the really horrible state of affairs in the Customs Department, in any random selection out of casual visitors to Hyderabad who should have necessarily experienced the agony of haggling with the officials. In a case that is going on before the local British Areas Magistrate, one Mr. Bashir Baig, the accused, has been reported to have deposed in open court that the car alleged to have been run against a man by him, was brought by him as a borrowed car from Bombay and on that account no customs duty was paid on the car. Would such a thing have been possible at Bombay in the case of a car borrowed from England?

GENERAL ADMINISTRATION

Then about the general administration. A large percentage of officers do not know their business, but are where they are (1) because they happen to be murshidzadas, or, (2) because they happen to be the relatives of this or that big man or big family, or (3) because they were able to wield "influence". The present President-in Council is not conversant with any kind of office work,

and he is too indifferent to be a possible Head of an Administration; yet he has been tolerated to be in office for several years. The only capable and energetic men in the Council are Nawab Hyder Nawaz Jung and Nawab Thilawath Jung. Several of the heads of departments are sons of bigger men who would not have been allowed in their respective offices for a single day in British India. In the interior there are hundreds of Talukdars and First Class Magistrates without any apology even of some training or some knowledge of case law.

"Indian Daily Mail" 10th Aug. 1926.

STAR CHAMBER METHODS

The Chief Justice passed orders today on an application for arrest before judgment in a matter involving an important principle of constitutional law.

His Lordship refused to enforce a Firman of H. E. H. the Nizam of Hyderabad, because His Lordship felt that it was an executive and not a judicial order. He agreed that he could be asked to enforce a foreign decree, but pointed out that it must be based on a regular judgment of a regular tribunal.

"It is a regular judgment of a regular tribunal as regular judgments of regular tribunals are in Hyderabad". Thus replied Mr. Nugent Grant who appeared for the applicant-plaintiff.

"No", said the Chief Justice. "I won't call it a judgment, I would rather call it an edict. On the very face of it, it appears to me that it violates all principles of natural justice. To order a man's imprisonment before he was even born!"

The facts of the case are as follows:—

Last week a suit was filed in the Madras High Court by Sait Chandamul Duda C.I.E., of Bikaner, on a decree

passed through a Firman issued by H.E.H. the Nizam for a sum of Rs. 5,40,000 against Purshottamdas, a native of Hyderabad who is at present residing in Madras, and several others. It would appear that originally in 1881, an ancestor of the plaintiff brought a certain suit against an ancestor of the defendant in a Hyderabad Court. That suit was dismissed on account of the failure of the plaintiff to pay the Court fee. Subsequently in 1922 i.e., more than 40 years later the present plaintiff applied to the Nizam for the re-hearing of that dispute, overlooking the bar of limitation; and the Nizam by a Firman constituted a special tribunal composed of two judges and "a member of Commerce and Industries" (this expression, when it was mentioned, provoked considerable laughter) to try the action. The tribunal reporting favourably to the plaintiff, whereupon the Nizam issued another Firman decreeing the plaintiff's claim. As the defendant subsequently removed to Madras, the present suit in the Madras High Court followed on the decree given by the Nizam.

In connection with this suit an application was made by the plaintiff on Friday last before Justice Srinivasa Iyengar for calling on the defendant to furnish security or in the alternative for arresting him, the plaintiff alleging that the defendant was likely to run away. Justice Srinivasa Iyengar passed an interim order calling on the defendant to furnish a security of Rs. 25,000 immediately which was done.

The matter then came up before the Chief Justice, first on Monday and finally today for making the order absolute.

Mr. Grant appearing for the plaintiff, began by contending that the procedure covering cases of the present kind were not limited to decrees of Courts in British India alone. Here was a judgment from Hyderabad court and

he wanted to have recourse to the protective sections of law to secure the presence of the defendant at the time when the Court would give decree.

He proceeded to state that the question was whether the Hyderabad Court had acted without jurisdiction. It was the contention of the defence that the Nizam had acted most arbitrarily and despotically. He has witnesses ready to give expert evidence on the point whether the tribunal had been properly constituted and was competent to pass this decree. He asked for orders to expedite the hearing and in the meantime to get a guarantee from the defendant for his appearance in court.

The Chief Justice then began to scrutinise the papers, when Mr. S. Vardachari, Vakil for the defendant put his defence in a single remark, by observing that the Nizam's Firman itself showed that it was not a tribunal at all that tried the case.

His Lordship also drew attention to a sentence from one of the papers, which was to the effect that the onus of proof was on the defendant.

Mr. Grant appealed to his Lordship not to go into those matters. The Hyderabad procedure might look extraordinary or Gilbertian; but that was another matter. His Lordship was not concerned with it.

Chief Justice: I know. But, I must see what it looks like on the face of it.

Mr. Grant: The Nizam may do anything.

The Chief Justice: He constitutes a Star Chamber, superseding the ordinary Court. When it is opposed to natural justice......

Mr. Grant: Your Lordship will not go so far as to say that it is opposed to natural justice.

Chief Justice: Why not? I must be clear in my own mind that this is not an infringement of the rights of subjects, before I allow you to send this defendant to gaol.

Mr. Grant: Your Lordship sitting here and not knowing what goes on in Hyderabad.

Chief Justice: If this is a specimen of it, I don't want to know it. (Laughter)

Mr. Grant then contended that people who consented to be subjects of the Nizam had no right to object to his laws.

Chief Justice: But when you come to the Madras High Court for confirming a decree passed by him, I am bound under the rules to see if it is opposed to natural justice.

Mr. Grant: The only thing is that it may sound ridiculous that the Nizam dispenses with the procedure laid down in the law of limitation. Even this Court does so sometimes.

Chief Justice: Here it is only a matter of........

Mr. Grant: Here it is a matter of days and there a matter of years. That is all the difference. (Laughter).

The Chief Justice replied that it was not so, and that in British India the legislature in its wisdom had exempted certain cases and varied the procedure on principle.

Mr. Grant proceeding, stated that the ancestor of the defendant had actually received Rs. 16 lakhs from the plaintiff, and that the tribunal which heard the case had included judges. The dispute was between banking concerns handed down from generation to generation. The defendant had taken the assets of the concern but disowned the liabilities

Chief Justice: The procedure adopted seems so like a suspension of law by an autocrat that I am not disposed to issue a process to the defendant. It may be perfectly

right in Hyderabad. But my conception is that if on the face of it, it appears that there is a gross violation of the rights of subjects, I can disallow it under the law.

Mr. Grant then asked his Lordship to order the defendant to furnish security at least for a week.

Chief Justice: I cannot issue a Firman. (Laughter)

His Lordship added: I don't suppose the defendant will run away. Madras may be difficult; but Hyderabad is intolerable. As a matter of fact, I learnt from Mr. Alladi Krishnaswamy Iyer that the defendant is much happier in Madras so long as you don't send him to gaol. (Laughter.)

His Lordship then asked Mr. Grant if he wanted time to prepare for an argument on the question.

Mr. Grant: There is no use in my arguing.

His Lordship then announced his decision to dismiss the application but reserved a full judgment, as it was a matter involving a big principle of constitutional law.

Mr. Vardachari wanted to know whether he could claim taxed costs under the new rules.

His Lordship promised to look into the rules.

"New India", 24th February 1926

HYDERABAD AND NABHA

Deploring the atrocities committed recently by the Gulburga hooligans upon their Hindu neighbours, the local "Milap" draws attention of Lord Reading to that part of his Simla speech about the Nabha affair, where His Excellency referred to the grievances of the Nabha subjects under the late ruler and assured the Indian public that he wanted to redress their grievances. The paper calls attention to the sufferings of the Hindu subjects of Hyderabad State, who form 87 per cent of Nizam's subjects, while they possess only a negligible minority of one

per cent posts in the State Government while the entry of the so-called pro-Hindu papers like the Hindu of Madras have been prohibited. The paper further requests His Excellency to give a further practical proof of his high ideals of justice by timely interference to redress the grievances of Hindu subjects of the Nizam.

"The Tribune," Lahore 30th August 1924

THE NIZAM SHOULD BE DETHRONED

We have been long since receiving reports of the reign of injustice and chaos at Hyderabad. The distressed subjects of Hyderabad are praying with one voice that they be saved from the tyranny and oppression of Mir Osman Ali Khan, the despotic ruler of Hyderabad. The whole administration of the State has become topsy-turvy. Public offices seem to have been converted into markets and Mandis for purchase and sale. The judges and Magistrates display more enthusiasm in the sale of the Nizam's commodities. The Nizam is mad after hoarding money like Qaroon and is therefore trying to grab it from all sides. He is deeply engaged day and night in amassing money by means fair or foul. The present Nizam, we understand has intense zeal for converting people to Islam: and that if he cannot like Aurangazeb use his sword for the purpose, fulfils his aim by the abuse of awe and pressure of his power and money.

The educational and political condition of the State is disgraceful. Attempts are being made for educational progress in British India but the destinies of a crore and a quarter of people inhabiting the Hyderabad Dominions are in the clutches of a queer person who, instead of encouraging education is fettering its progress. It appears from the Administration reports of Hyderabad that instead of opening new schools, 113 primary schools have been closed, and similarly the number of schools for girls